

Neighborhood Planning for Community Revitalization

How Do We Get From Here to There?
Cross-Cultural Organizing and
the District 7 Planning Council

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How Do We Get From Here to There? Cross-Cultural Organizing and the District 7 Planning Council

Conducted on behalf of
District 7 Planning Council

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EXECUTIVE SUMMARY

This report summarizes a four-month examination by Research Assistant Dara Nussbaum of multicultural organizing, for use by the District 7 Planning Council in the Frogtown neighborhood. It includes suggestions from Frogtown community members for effective community building strategies in their neighborhood. In addition, it describes three inclusive organizing projects occurring in the Twin Cities and delineates lessons learned from organizing across cultures. The report also provides advice from community organizers and consultants regarding relationship building, power/empowerment, and access issues. Appendices include tools for organizers and a compendium of guidelines for multicultural organizing.

The report makes the following recommendations, given the fact that resident involvement in the District 7 Planning Council does not represent the racial demographics of Frogtown. The relationships District 7 staff build with community members of color will most strongly impact resident involvement. District 7 Planning Council's organizational structure must support resident led initiatives, reflect its claim to be community-based, and include people of color at all levels of the organization in positions that afford them true power.

Recommendations for developing relationships with community members of color include: 1) Identify indigenous leaders through front-line staff of cultural or neighborhood organizations; 2) "Go to them" – do not expect "them" to come to you. Support community building already occurring, and build personal relationships; 3) Form partnerships or working relationships from these personal contacts; 4) Make certain that groups directly affected by a project are engaged in its planning. Patience, flexibility, sincerity, leadership development opportunities, surrender of control, and redistribution of power are vital for organizing in a multicultural context.

Introduction

Transferring onto paper, in report form, all the ideas, excitement, and frustrations of a project that changed form during every conversation with community organizers or Frogtown residents, a project that practically took on a life of its own, is extremely challenging. However, I am eager to document my adventures these past four months so that the staff at the District 7 Planning Council* can build on them and move further ahead with inclusive organizing initiatives in Frogtown.# I intend for this report to be as reality-based as possible, so that it will be most useful to Elaine, Tait, Yeng, and future community organizers at District 7. And yet I do not want to make the customary mistake of ignoring philosophical and moral dilemmas in favor of the action/solution-oriented culture in which I am writing. Therefore, this report covers a lot of ground, and I hope organizers and readers will take the time to study it in its entirety.

First, I describe the research project and critique its structure and intention. Second, I relay residents and workers' visions and strategies surrounding community building in Frogtown. Third, I describe three inclusive organizing ventures of other neighborhood organizations from which District 7 can learn. Lastly, I include a list of suggestions for cross-cultural organizing specifically pertaining to relationships, power, and access. Appendices on contact information, cultural and ethnic resources, guidelines for multicultural organizing, and tools for organizers are *not exhaustive*; however, they are a start. Although I hope my "Dos and Don'ts" of community organizing will prove practical to community organizers, and that my discussion on the ethical considerations of cross-cultural work will be useful to organizers, staff, and board members, I truly believe that as long as District Makes a *sincere* commitment to support its multicultural neighborhood as residents deem necessary, District 7 can not fail. Sure, mistakes may be made;

*From now on I use District 7 to refer to the District 7 Planning Council, unless otherwise stated.

#The Frogtown neighborhood in St. Paul is comprised of approximately 45% rental property and 55% homeowner property. It contains the highest concentration per capita of children of any neighborhood in St. Paul. Frogtown is roughly 30% European-American, 33% Southeast Asian, 28% African American, 5% Hispanic, 2% East African, 2% American Indian. Approximately 40% of the population is at or below the poverty line. (*District 7 Planning Council*)

however, such a commitment signifies a conscious decision on the part of District 7 to learn from its mistakes and keep at it, even in times of conflict. I hope that District 7 will make that commitment in the very near future.

The Project

I was hired as a Research Assistant to investigate the following questions: "What kinds of programs and/or events have other diverse neighborhoods found useful in bringing together people of different cultures to address common issues, concerns, or interests? How have other neighborhood organizations helped to foster the development of positive relationships between people of different ethnicities and cultures?" I could not deny that *as a white, middle-class, college student living outside of Frogtown doing a three month internship at District 7*, I was a gatekeeper. In other words, I had access to a lot of information, and the power to decide what to do (or not do) with that information. Initially I viewed my gatekeeping role, however, as an opportunity to bring voices to the table that were not usually heard, to listen as much as possible and then speak even less. Unfortunately, it took about a month before I realized that it was District 7's table we were talking about, and that important piece of information had neither been previously acknowledged nor critiqued. In other words, *the table was already set*. Supposedly this project was intended to illuminate barriers so that they could be eliminated, with what I assumed to be the ultimate goal of empowering all residents. And yet no power analysis existed in the research project description. I ask District 7, *How can we talk about empowerment without talking about who currently holds power?*

The fact that District 7 assigned an undergraduate intern, an outsider of the Frogtown community, and someone without a community organizing background to write a manual on community organizing (meanwhile the organizers at District 7 were unaware of the project) makes me question District 7's commitment to making their organization more diverse. It also raises serious doubts about the sustainability of this project. One of my interviewees challenged, "Why are you doing this backwards?" He saw the research project as a "flogged process" in that

it did not come from the people it will affect. I agree with him, and I saw this reflected in the project's structure; beginning with a national literature review and following that with research of work done in the Twin Cities, I was not scheduled to return to/enter Frogtown until the last month and a half of the project, and then only to solicit resident *input*. A sharing and redistribution of power should be the bottom line (especially when the work involves marginalized communities), and input does not equal power. "Let me declare diversity and how we'll celebrate it," that same interviewee avowed. "I'd have you study the Anishanabe language so you could talk to me. Let me design a diversity model. I'd ask them to join me in smoking the pipe. I'd ask them to express forgiveness for all that they've done to the water, the earth, and the animals. I'd ask them to have respect for every living thing. To have respect for each other as they would for their own children. I'd ask them to share their excesses and demonstrate generosity..."

So...

This report is not a manual that outlines the "how to" steps necessary to replicate successful strategies/programs/events for engaging multiple cultures in the work of an organization, as originally intended. This is not what residents desire, and besides, such a formula does not exist. Rather, this report is a challenge to District 7 to ask residents from these "multiple cultures" what their visions for Frogtown are, and what they expect from their local neighborhood organization. It is a challenge to District 7 to leave the comfort of the office, go out into the streets of the community, and sell their services to the people they are supposed to represent. (And a warning to not do this until they can acknowledge where they've fallen short in the past and assure that new promises made will be followed through on). It is a challenge to District 7, as community liaison between the City of Saint Paul and residents of East Midway, Frogtown, Lower Rice St., Mount Airy, and Capitol Heights, to explain to citizens, "This is how it really works" (meaning city process and the allocation of resources) and then to support residents in responding to issues they identify as top priorities.

Yes, I will include a paragraph identifying barriers to participation – that's easy. However, it will be the relationships that District 7 staff build with community members of color that will truly incite more representative participation. When District 7 changes its organizational structure and culture to support the claim it makes in its brochure, "We were initiated by the city 30 years ago, but we have the power to set our own priorities today!" residents will recognize that their participation affords them personal power rather than simply legitimizing District 7's own power. Similarly, people of color can sense when their involvement is truly desired in all stages of decision-making and when it is ambivalently and inconsistently requested. Staff may verbally promote diversity all they want, but relationships, results, and action expose the sincerity or insincerity of their words.

Thoughts on Community-Building From Frogtown, For Frogtown

During the course of this project, I was largely unsuccessful at contacting residents through District 7. I called people on the SWOT list, told them I had received their name from either Tait, Elaine, or Yeng, and explained briefly my project and position as an intern at District 7. I let people know that I was interested in scheduling a time to talk about their experience living in Frogtown and with the District 7 Planning Council, as general or as specific to the research questions as they wished. Some residents and staff suggested that the lack of response came from a growing discomfort of being studied as residents of Frogtown, low income people, and/or people of color – the general sentiment being, 'Not another survey!' Lack of time was certainly a factor, and I expect also some doubt that their input would change anything. Could this be considered a reflection of their prior experience with District 7? I was frustrated and concerned by District 7's inability to connect me with residents. However, trust takes a long time to build; as an outsider, I did not expect it up front. Furthermore, it is more appropriate for District 7 organizers to be having those conversations with residents than myself (although necessary for everyone!!!!), if the goal is to truly long-lasting relationships and make this work sustainable.

I did go some Saturday afternoons and talk with people around University and Dale. I also spoke with community members Eric Dawson, Laurel Bunker, Chaz Batiste, and Sandy'Ci Moua. I spent one afternoon at Frogtown Center Catholic Charities and talked with clients in the waiting room as well as with staff. I also had meetings with Reverend Wangard of Christ Lutheran Church, Darwin Strong of American Indians in Unity, Sharon Kaniess of the Frogtown Family Resource Center, and Ilean Her of the Asian Pacific Islander Community and Policy Center. From those meetings, it was clear that if District 7 truly wanted to build relationships with residents, multiple contacts were available through staff on the front lines of local community and cultural organizations. Honestly, I would have pursued those contacts more intensely were it not for my own moral misgivings about forcing District 7's agenda before relationships and trust were established. Community organizers told me over and over in various interviews, you can not expect people to come to you unless you have first demonstrated your support for their causes, showed up on their turf, and *just listened* during multiple encounters before opening your mouth and soliciting any involvement for your cause. In retrospect, however, I am disappointed with myself that I did not do more to make those connections with residents.

Of the Frogtown residents and workers with whom I did speak, many proposed suggestions for building community and identified barriers to participation. Eric Dawson, manager of Willard's Bar and a strong community leader, shed much wisdom on community building. He views community events as opportunities to bring people together, not just as parties in the streets. He consistently mentioned food as a sure way to get people to come out, something as simple as setting up a grill on a street corner and holding a cookout. Remembering past Friday cook-outs at Speedy Market and the lack of advertising, Eric advised that if a cook-out is planned, one should also make a strong effort to publicize it so as not to let another missed opportunity for community building pass by. He suggested that staff from District 7 show up at block parties and outdoor celebrations during the summer in order to support community building already occurring and use such opportunities to build relationships with

residents. Eric emphasized that although fliering is important, personal relationships are instrumental in getting people to come out to meetings or events. He recommended that Tait, Yeng, and Elaine doorknock together to model cross-cultural relationships and increase the likelihood that, based on a shared cultural/racial background, residents will feel like they can relate to the strangers at their door. Eric identified intimidation of primarily white and well-versed core groups at committee meetings as the main barrier to new participants, especially people of color. He suggested that when going for the first time, residents should take along a friend or neighbor for moral support, clout, and someone with whom to process the meeting afterwards.

Ilean Her, Executive Director of the Council on Asian Pacific Minnesotans, urged District 7 to put forth or support concrete programming ventures based on resources it can make available to the community. She emphasized the need for District 7 to clearly define its services and then engage in extensive outreach to get community buy-in. District 7 Planning Council should advertise what it can provide to Frogtown; for example, meeting spaces, forums or information on how to work with the police in situations of domestic violence or violent crimes, parenting programs, and information on how to clean up one's house. Ilean recommended pulling together a core group of about five to ten youth and supporting youth organizing. She feels youth organizing is promising because youth are often times easier to work with than adults. Also, parents are always passionate about their kids, and youth issues can serve to bring parents together to form relationships with each other. Ilean named Christ Lutheran Church and Hmong Church as spaces to tap into where strong community building already is occurring. Lastly, she stressed that two or three, not fifty, committed families are all it takes to get projects going.

As a new mother and as a staff member who works with youth at a local community organization, Laurel's main concerns are the lack of safe spaces in which young children can play, and the teenagers hanging out on street corners in the summertime due to a shortage of better alternatives. She also discussed the isolation in which many residents of Frogtown and Summit University live. Laurel saw block clubs as a method for neighbors to get to know one

another, beautify the things they do have, and sponsor events for entire families. Laurel explained, "It's easy for black folks to complain about white folks, but then we don't support our own stuff." She emphasized the need for residents to patronize small businesses, and for people of color to buy the houses of elders when they pass on. She feels the Church needs to reclaim its place of importance in the community and expand its involvement with neighborhood residents. Summer programming through the Church would simultaneously make use of community assets and target multiple community needs. Brainstorming ways to bring people together, Laurel thought of replacing the green chair on University Ave. with park benches; planning rendezvous during the summer in which adults could meet on certain corners, introduce themselves, and just talk; Church-sponsored language exchange programs; forums or support groups in which single moms pass who have overcome serious hardship share knowledge and strategies with other single moms; parenting classes to which people can walk, and a site for posting community information.

Residents with whom I spoke at Catholic Charities named affordable housing, slum landlords, drug dealing, and the appearance of the neighborhood as the top priorities for a neighborhood organization. They felt that building cross-cultural relationships and improving communication would be nice, but was on the bottom of their list of priorities and could only be seriously dealt with after they secured such basic needs as housing, child care, and employment. When I asked residents on the street what was important to them, and what was going on in their lives that they thought District 7 should know about, people mentioned church activities, housing, transportation, police brutality, gangs, drugs, and lack of jobs that pay a livable wage.

Community leaders and residents repeatedly listed the following barriers to participation in District 7 in our conversations. First, residents are unaware that it even exists. Of the twenty people I interviewed on Dale and University, only an Assistant Pastor had heard of District 7, and he did not know what it actually did. Many people suggested changing the name to make it sound more inviting and less like a city agency, if that was the image the organization was trying to push. Lack of time and attention to basic needs presented other barriers; single mothers

working full days did not have the time or mental energy to expend on a meeting at which they felt unwelcome and did not understand what was being discussed. Many people mentioned Robert's Rules of Order as a definite way to hinder open communication. Residents of other neighborhoods in the Twin Cities counteracted similar barriers with creative problem solving, as we will see from the following case studies.

Case Studies

Although much inclusive organizing is underway in Minneapolis and Saint Paul, the efforts of the North Minneapolis South East Asian Initiative, the Lyndale Neighborhood Association, and Hope Community's Listening Project seemed most relevant to District 7 and Frogtown. The projects all emerge from the typical neighborhood organization phenomenon: associations that are supposed to be representative of their surrounding communities are nothing of the sort. Rather than providing forums for all voices to be heard and all people to access city systems, funds, and power; they are controlled by a specific demographic of residents who function largely as gatekeepers and preservers of "the good old days." Sometimes this group of largely white, middle class homeowners expresses regret that their neighborhood association, community council, or planning council is not more diverse. "We've asked people to come," they say. "We've fliered, we've translated 'Welcome' into four different languages...we want them to participate, but we get no response. They must just not be interested." Interestingly, the blame usually is placed on the so-called 'Them'; rarely does the neighborhood organization examine its own structures and methods of conducting business for clues as to why it does not provide an environment that is welcoming, inclusive, and affirming of all cultures.

North Minneapolis Southeast Asian Initiative

The North Minneapolis Southeast Asian Initiative (NMSEAI) grew out of a general dissatisfaction among local neighborhood organizations with the low levels of involvement of Southeast Asian residents. North Minneapolis has a rapidly growing Southeast Asian community; yet, participation of residents in the Cleveland Neighborhood Association and the

Hawthorne and Jordan Area Community Councils has not reflected the changing demographics of the region. Organizers at the neighborhood associations expressed frustration that their attempts at outreach had proven unsuccessful. However, until Terry Wilson, Community Coordinator at Hawthorne Area Community Council, initiated the North Minneapolis Southeast Asian Initiative, no serious, systematic, and committed effort at outreach had occurred. In fact, Terry's supervisor let him know at the beginning that, although valuable, his outreach to the Southeast Asian community should not be considered such a priority as to detract from other "agenda" items. (Terry, of course, did not listen). During interviews, members of the collaborative consistently cited time, dedication, and commitment as main factors responsible for the success NMSEAI currently enjoys. The point? Unless one is willing to commit to a sincere and long-term engagement, backed by such resources as people and time, the effort most likely will not be sustainable.

The North Minneapolis Southeast Asian Initiative differed from comparable inclusive organizing ventures in that as the project evolved, the goals strayed away from simply legitimizing local neighborhood associations via a more diverse and "representative" participation (buzz words of the inclusive organizing movement). Instead, NMSEAI sought to develop the leadership capacities of Southeast Asian residents and increase the information flow between the city of Minneapolis and Southeast Asian communities by exploring new partnerships motivated by the concerns of Southeast Asian residents. How were such links created? What processes created a space for Southeast Asian residents to speak about pressing issues in their daily lives? Clearly, surveys were not it. Relationships were.

The involvement of the Southeast Asian Community Council (SEACC) as one of the core participants in the collaboration *from its inception* was key to the success of the initiative. Existing relationships between staff at the various neighborhood organizations, particularly that of Terry and Cha Lee at Hawthorne and SEACC, birthed natural partnerships. Staff dedicated a full year to building relationships and learning about culture through formal and informal exchanges. Non-Asian staff members met with Southeast Asians they knew and asked who

further they should contact to be involved in the planning stages. People bounced around ideas over lunches, in homes, and in weekly meetings between the neighborhood and Southeast Asian community councils. In this way, NMSEAI was created among, by, and with Southeast Asian communities, rather than developed elsewhere and imposed from the outside. Clearly, an approach so organic to the community at which it was aimed reduced energy expenditures that would have arisen later upon the discovery that a white organizer's perception of reality was not readily transferable to a differing cultural context. The initial involvement of SEACC and its Executive Director, Cha Lee (highly respected leaders in their community), afforded NMSEAI immediate credibility among many Southeast Asian residents of North Minneapolis.

The 1999 hiring of a Hmong man as Outreach Organizer further solidified the trust Southeast Asian residents were developing for the initiative. And Tom Yang's newness to North Minneapolis was offset by the appearance of SEACC's letterhead on Tom's business card and his office space in their building. Tom spent his first three months doorknocking and talking with Southeast Asian residents in order to 1) build relationships with members of the Southeast Asian community, 2) find out about their concerns and problems, 3) identify what information would be most useful to them, and 4) tell people about NMSEAI. Monthly issue-specific forums emerged from these conversations, covering topics such as crime and safety, housing, school and youth, and business opportunities. Over 240 people participated in the first three forums, 80% Southeast Asian. During the first part of each forum, panelists ranging from police officers to bankers provided information requested by Southeast Asian residents in the initial interviews. Residents and community members used the second part of the forums to ask questions, voice concerns, and offer suggestions on how to improve 'The System' and communication between 'The System' and residents. A separate, but related, initiative on Hmong-police communication sprung from the Crime and Safety forum. Importantly, NMSEAI was both flexible enough and sufficiently committed to satisfying the needs of Southeast Asian residents that it was able to remain with the project as it changed forms.

The North Minneapolis Southeast Asian Initiative is successful because it has directly helped the Southeast Asian community through the transfer of information and the creation of community gathering spaces. It has not substantially increased turnout at Hawthorne, Jordan, or Cleveland's neighborhood meetings. Although eager, staff at the neighborhood organizations realize that it may be the next generation when this occurs. Patience, trust, and time were mentioned often in interviews as lessons learned from the process, as well as the importance of relationship building. Board members have doorknocked with Tom and reported extremely positive experiences. Terry's frequent presence at Southeast Asian celebrations and community events has made a positive impression among residents, and he now serves on the board of SEACC. The more that staff left their own comfort zones and entered spaces of those whom they were trying to reach, the more success they reported in developing relationships. Ultimately, NMSEAI improved City-Southeast Asian communication and cross-cultural interaction, outside the walls of Cleveland, Hawthorne, or Jordan neighborhood associations. This is what the Lyndale Neighborhood Association would consider true neighborhood development, as the next case study demonstrates.

Lyndale Neighborhood Association

The mission of the Lyndale Neighborhood Association (LNA) is to the point: to build community. "We want to spread the capacity of our neighborhood, not our neighborhood organization," Executive Director Laura Johansson explained in an interview. Laura names 1995 as the crucial point when Lyndale shifted to a proactive, empowerment-based model. The turn around came about after a series of devastating crimes shattered neighborhood security and Lyndale residents decided to get together and take their neighborhood back. A fundamental shift in LNA's organizational structure followed in order to best support such resident-led initiatives. Formerly-titled Organizers became Technical Assistants. Residents were now Project Leaders. And organizations within the Lyndale neighborhood once viewed as competitors for LNA programming became partner organizations.

Community-building with LNA generally follows two tracks: 1) Resident Led Initiatives, and 2) the Lyndale Program Fund. Regarding (so-called) Resident Led initiatives, the typical story at neighborhood organizations begins with a resident voicing a complaint and ends with staff attempting to solve the problem. However, instead of asking that resident, 'What would you like to see happen?' and then planning solutions based on his or her input, staff at Lyndale ask, 'What would you like to see happen, *what will you do about it, and how can we best support you?*' A Lyndale resident outlines the purpose, goals, expected outcomes, time line, and success indicators of his/her idea in a one-page LNA Project Plan. Staff and project leader mentors are available for assistance. In accordance with the theme of the project, the resident then consults one of the following Program Committees for guidance and support: Environment, Youth and Family, Art Culture, Crime and Drug, or Housing and Economic Development. Once per month LNA's Steering Committee reviews project plans and offers a recommendation to the General Membership based only on whether it is 1) resident led, 2) contributes to LNA's mission of building community, and 3) if resources are available to support it. Again, the Steering Committee offers only a recommendation; the General Membership holds the final decision-making authority at its monthly meeting where supporters, beneficiaries, and committee members are encouraged to come support the project plan for the vote.

The structure of LNA and the project plan process reflect a transfer of power from a limited number of people involved in traditional governing bodies of neighborhood organizations to a large number of people who live in the neighborhoods. In contrast to the same twelve committee members continuously making decisions and allocating funds, LNA has opened its doors for hundreds of people to plan and implement projects, thereby accessing power and resources. Laura points out that if you tell people their ideas count, you have to back that up with a structure that supports them. Directing the steering committee to base its recommendation on fairly limited and objective criteria, and then granting the general membership final say removes the gate-keeping role the fifteen to eighteen traditional board members customarily retain. Such a decentralized, grass-roots approach is conducive to widespread and diverse participation.

The second track, Lyndale Program Fund, operates according to a similar philosophy. LNA recognizes that community building is already taking place through numerous venues including churches, schools, and recreation centers. Rather than competing with and duplicating such efforts, LNA aims to enhance and build on those that already exist. By re-granting funds and partnering with community leaders, LNA can expand its support from the four programs it might have run out of its own organization to ninety programs in the Lyndale community. Again, we see a shift in focus from building a neighborhood association to building a neighborhood. At the Annual Fall Review Meeting, parents, youth, and social service providers come together to set community programming priorities for the following year. Requests for Proposals (RFPs) are sent out to program providers based on their ability to meet those priorities. Parents and members of the Youth and Family Committee review RFPs and offer funding recommendations which are then reviewed by the Steering Committee and voted on by the General Membership. In early spring the funded providers and LNA come together to network and organize the Annual Doorknock and Summer Sampler Fair, joint outreach efforts where social service providers advertise their services to Lyndale residents. Accountability occurs when youth and parents choose their activities, as funding follows attendance. Clearly, the Lyndale Program Fund creates many opportunities for relationship building and networking, while simultaneously ensuring that Lyndale residents receive the social service programming they feel they need.

Community building with LNA assumes other forms as well. Latina residents created a group called *Mujeres Latinas en accion* that functions as a support group providing both resources and social/cultural sustenance. Projects of the group include a resource center and a Spanish language exchange program where residents engage in one-on-one conversations in order to learn each other's languages. Cross-cultural relationships develop naturally from this process. *Mujeres Latinas en accion* also sponsor cultural events celebrating Latino/a culture. Their annual posada pre-winter holiday festival and gift drive has evolved from a Latino celebration to a community-wide event. A group of Latina women wheeling their children in strollers now participates in LNA's annual walk-a-thon and thus invested new life and meaning

into an event that traditionally represented white homeowners. Every year Mujeres Latinas en accion chooses new and more events of the neighborhood in which to participate. Importantly, such involvement is not coerced, and/or simply for the sake of participation; rather, it is on their own accord that the Latinas participate - because they have something to gain from participation, because cross-cultural relationships developed naturally over time, and because they are more familiar with the process and have their own support systems strongly in place.

Lastly, LNA's 'Block Clubs Deluxe' model exemplifies additional alternatives to the "death by meetings" syndrome of many local neighborhood organizational approaches to community building. Via three to seven contacts per block (blocks are self-defined based on existing relationships and each contact represents one issue-area committee), LNA created a communication infrastructure to make information as accessible as possible to residents. Indigenous leaders on each block sign a contract that they will not have to attend any meetings, and that they will commit to fliering at least eight times per year. Contacts may attend cross-block club meetings based on the specific issue area they represent. Not only does the 'Block Clubs Deluxe' model assure that practical information is passed on to residents, it gives neighbors an excuse to talk with one another, and thus facilitates community building. Residents doorknocking with fellow residents builds relationships among community members in a way that no neighborhood organizer can do by himself or herself. Again, decentralization leads to more widespread participation and a redistribution of leadership.

Hope Community's Listening Project

Although Hope Community's Listening Project explores a different process of building community than NMSEAI and LNA, it shares the same values of relationship building and appreciation of diversity. Jackie Byers, Lead Organizer of the Listening Project, explains in her report, "The idea was to create space for people to come together as a community to challenge each other around the meaning of 'community'" (1). Furthermore, the Listening Project hoped to reach voices not usually heard in public discussions on community issues or in local neighborhood associations. Through one-on-one meetings with contacts she found through

community organizations, Jackie developed a group of about fifteen leaders. Most often front-line staff in local organizations, this group of leaders demonstrated a commitment to support their community day in and day out. Jackie explains, "They are leaders because they bring people with them, by supporting new leadership and developing skills. These are not leaders who were given some prescribed authority by the city or who became experts through numerous degrees. These are leaders that move things even when it goes unnoticed" (2).

Once Jackie pulled together the initial core group members, she asked them for their thoughts on the Listening Project. Do you think this is a good idea? How should it be designed? Who should we talk to? The group validated the importance of listening in community building, specifically the importance of listening to people not usually given the opportunity to speak. They named the following groups: cultural organizations, youth, people of color, homeless people, tenants, and seniors. Importantly, leaders expressed caution against tokenizing people. In an interview, Jackie explained that although participants and relationships in the process were deliberate, they were also natural, and the Listening Project was structured in such a way as to constantly present opportunities for leadership development and personal and professional growth. At the initial gathering, each leader agreed to help organize a group of people to dialogue about the meaning of community.

By the end of the project, over three hundred people had participated in about thirty listening sessions. Because the sessions were organized around relationships that the core leader already held, conversations most often occurred among people that had something in common (recovery community, work, job training program, residence in the same shelter, etc.). Most took place on the group's 'turf,' so to speak, as Jackie and the leader who organized the group went to where the members naturally gathered. They tried to keep groups small, preferably less than ten people. If a leader did not feel comfortable facilitating, Jackie facilitated the session herself. Oftentimes co-facilitators did not come from the group they were facilitating, so as to model in process the intentions of the Listening Project as a whole, particularly regarding the necessity of relationship building/networking, stepping outside of one's own comfort zone, and achieving a

sense of personal power. For example, leaders who played subservient roles to professionals in their daily lives found themselves facilitating a listening session that contained a room packed full of professionals.

Most conversations occurred over food. Questions posed to the group included: What is community? What are the strengths of your community? What are the challenges or weaknesses of your community? How do you define leadership? Who are the leaders in your community? What would be your ideal community? How do you think other people see your community? What would make your community more powerful? As a facilitator, Jackie made no claims to neutrality; her bias leaned towards the importance of understanding and accessing power. During one session at a shelter, the dialogue veered off into participants blaming specific cultural groups for the affordable housing crisis in the Twin Cities. Jackie ended up putting on an organizing training for the group at a later date that included a power analysis specific to housing issues; ultimately, participants realized that fighting over crumbs ensured that no significant redistribution of power or resources would take place. The flexibility of the Listening Project allowed other projects to shoot off from the initial dialogues based on participants' interests and needs. And the Listening Project soon took on a web-like or circular structure as participants from listening sessions joined the core leaders group and formed other listening circles. Relationships built during the project also led to participants becoming involved in each others organizations or existing community development efforts including the Hope Community. Lastly, discussions generated during the listening sessions gave community organizers a great deal to think about as they moved ahead with their work in Phillips.

Briefly, themes that occurred over and over in listening session groups are as follows. First, that "community" is complex, multi-layered, and overlapping. All different kinds of communities exist, many without neat boundaries. When neighborhood organizations define community geographically, they dismiss or limit the power of cultural communities. Furthermore, neighborhood organizations in areas that contain high percentages of rental property and thus house fairly transient populations discourage tenants from taking ownership of

their neighborhoods when they make it clear that community is geographic and only about where you currently reside. Many participants expressed concern that neighborhood associations and block clubs operate in a top down manner, and customarily are composed of mainly white homeowners. They articulated barriers to participation in local neighborhood associations, including intimidation from lack of familiarity and understanding, language, time, transportation, lack of child care, and racial and economic discrimination. Clearly, community building thrived in a variety of spaces; it was not limited to local neighborhood associations or block club meetings. Listening sessions often affirmed the value and power of participants' own communities, however marginalized or disconnected they felt from the larger society. For example, during one discussion on feelings of invisibility and alienation, a member pointed out, "but we are a community together" (3). And while "we need to get the community together more" was one of the most common suggestions of the dialogues, participants also realized the necessity of coming to the table backed by the clout of one's own constituency, so as to avoid tokenization and instead possess true bargaining power.

The above case studies are useful histories from which we can learn. Clearly, each neighborhood organization serves a unique mix of people and operates within a specific political atmosphere. Thus, we should not consider the case studies as models to be duplicated; but rather as examples from which we can strive for the same successes in our own neighborhood and avoid repeating mistakes. The following is a brief analysis of why NMSEAI, LNA, and Hope Community's Listening Project achieved such success. Time, dedication, and commitment were evident in all three organizing ventures. Staffs' own integrity was backed by solid organizational support. Organizers involved residents and cultural organizations at all stages of the process, so that the projects were actually relevant to the communities' needs, and participants were able to feel a sense of ownership. Each organization learned the importance of building relationships and gaining trust - and that such messy but rewarding processes could not be forced, faked, or rushed. Organizers viewed residents as the experts, and not only told them that their voices counted, but followed through on their ideas and complaints. Flexibility was vital for the success

of each venture; a constantly evolving project demonstrates that organizers are truly listening, creativity is thriving (usually), and that leadership development is occurring. In other words, gatekeeping institutions are transferring control and power roles are being rewritten. Although staff at NMSEAI originally wanted to increase turn out of Southeast Asians at neighborhood association meetings, they learned that a culturally-specific approach would serve the Southeast Asian community most effectively. Similarly, LNA's Latinas Mujeres en accion (as well as their youth organizing) reflected a greater skepticism from people of color than white organizers of people of color that bringing everyone together is the most effective solution. People with existing relationships or people who shared something in common came together first, and then partnerships or coalition building occurred later. When the listening project brought together people who were not used to being in the same room, intentions were clearly stated and the process was deliberate. Creativity is vital for the creation of alternative spaces in which people can come together, and an atmosphere that feels welcoming and respectful of people from all walks of life. Participants of the Listening Project affirmed that a complex structure of indigenous leadership exists within communities that are commonly marginalized from public discussions and mainstream spaces. And Lyndale's asset-based model of community development showed that populations often labeled by outsiders as dysfunctional or depressed are actually quite rich in social capital and motivation. Debra Rogers, of VOICE of Phillips, came up with a formula that, although not particularly catchy, sums up lessons learned from NMSEAI, LNA, and Hope Community: "I + R + O + L = A: Information + Relationships + Opportunity + Leadership = Action."

Advice From Community Organizers and Consultants For Community Organizers

Relationships. Relationships. Relationships

"'White culture' affects your sense of rhythm. You forget how to relate to people, how to live life. An organizer without rhythm is out of step with the people. There is no objective model for organizing. You need to feel out the rhythm of the people you're working with. You do this through relationships."

- Maria Reinat-Pumarejo

As the liaison between the City of St. Paul and residents, District 7 inherited an Anglo-European value system that traditionally focused on action, solutions, and outcome. Regarding cultural value systems, this is not the norm. Most cultures place more weight on process and relationships.

- Take time to build relationships through formal and informal exchanges. The development of trust does not adhere to a predetermined schedule or timeline. Practice 'Being' instead of 'Doing'. Come from the heart instead of from the mind.
- Organize by strategic, intentional relationships. Real change will only occur if all parties involved are motivated - acknowledge those motivations and self-interests up front. Shared experience, common interests, or a partnership based on a need and an ability to provide for that need bring people together. So does money!
- A chain is as strong as its weakest link. Start small and establish trust and commitment. No matter how many people you can turn out, the project will not be effective or sustainable if the relationships are not there to back it up.
- Step outside of your comfort zone. However, be aware of from where you are coming (your own culture, social location, and biases. Approach interactions with people as a fellow human being, not just as a representative of your organization. Attend events of other cultural or community organizations, and reflect on how various cultures view community and leadership.

- Listen before you speak. Approach people on their turf. Do not solicit involvement for your cause until you have shown support for their cause. Let working partnerships evolve from relationships.
- Network, engage in coalition building, partner with cultural, faith-based, and other community groups. Partnerships based on a cooperative spirit (i.e. a win-win attitude) where no one has to buy in or sell out are the most successful.
- Realize that you are not starting with a clean slate. People of color and low income people may be mistrustful and skeptical of your project based on negative experiences with social service agencies, city government, broken promises, surveys, or past experiences with your organization. Acknowledge mistakes of your organizations if you are challenged on them, and validate that mistrust. Use clear, honest communication, and promise only what you can deliver.
- Actions speak louder than words. This is especially true in cross-cultural and cross-lingual interactions. Facial expressions, body language, and ultimately, Results will have the most impact on trust.

Power, Empowerment, and the Relinquishing of Power

Accountability: Acceptance of a role that fits within a cultural, political, and social perspective that leads to the liberation of people of color from racism, oppression, and cultural subordination. It requires a commitment to the vision of African-Americans and other oppressed peoples to assume self-determination over those areas deemed by them to directly affect their lives.

Gatekeeping: Controlling the pace of social change.

- The People's Institute for Survival and Beyond

As liaisons between the City and its residents, neighborhood organizations function as gatekeepers. District 7 is a gatekeeper: it has access to information, money, and power. Until it relinquishes some of that power, it will not be truly accountable to its residents.

- Remember that a power group trying to engage the powerless will never result in an equal relationship. How will the neighborhood organization give up some of its power? How can it empower low income residents, residents of color, and tenants?
- Money is power. Make funds available for people of color to gain or further experience in leadership and organizational development. Make money available for resident led initiatives.
- Knowledge is power: Aim to increase residents' knowledge base through the transfer of information on the functioning of city systems that directly affect their daily lives. Make it not just public, but accessible. Widely advertise free or subsidized services, loans, scholarships, internship opportunities, etc.
- Involve community members in the planning stages of projects that will impact their lives. Because residents, not neighborhood organizations, are the experts on issues that directly affect them, the chance that the project will be successful increases the earlier residents are involved. Residents feel a sense of ownership and commitment if they are involved *from the beginning*.
- Be accountable to people of color. Whites must take leadership from people of color. Organizations working in communities of color must take leadership from residents of color. Mandate in your bylaws that the racial demographic of the board represent that of the community, or require that people of color fill at least fifty percent of board seats. Intentional quotas will extend beyond tokenism when people of color hold true power.
- Be honest about where you have fallen short in the past. District 7 Planning Council must acknowledge that, despite such intentions, it is not community-based right now. Instead of adapting people of color to fit into an organization that is not accountable to them, change your organization. Surrender some control, and support community building that comes out of other venues. View community building as legitimate no matter where it takes place - it is not your role to judge.
- Make decisions in the room, not out of the room.

- Leave the safety of your office, and take board members with you. Do not expect people to come to you - go to them.
- Aim to work yourself out of a job. Your work should lead to leadership development, not just effective programming. Encourage a culture of mentorship rather than the hoarding of information.

Logistics, Outreach, and Access

"Does 'Barriers to participation' mean 'Barriers to participation [in my process]'? What other processes are there that might be more conducive to participation? What do those alternative processes look like?"

- Sandra Richardson

- Make sure staff are racially/culturally representative of the community. Hire staff who live in the community. Trust is more quickly gained by "insiders" than "outsiders."
- Personally deliver welcome packets to new residents. Provide in them practical information on schools, religious organizations, cultural organizations, shopping, housing, and direct service providers.
- Sell your services. Sit at a table on the sidewalk in the middle of summer with pamphlets on what you can offer your community, and stay there all day. Or set up a grill at a strategic spot and engage people in conversation as they eat a hamburger. Get to know residents, and if a working relationship grows out of the conversation, that's great.
- Go to them - if you don't ask, it appears that you don't care. Take advantage of community celebrations to make your face known to residents and build relationships. Do more outreach to ethnic organizations. Go to culturally-specific events or events held by other organizations. Network with faith groups.
- Contact front-line staff at community organizations (direct service, cultural, etc.) and ask them for contacts or to facilitate a meeting with someone who they know may be interested in

working with you. Whereas Executive Directors are not always well-connected to community members, front-line staff usually hold solid relationships.

- **Make it personal.** Use individual contacts and established relationships to disseminate information. Most cultures will respond more readily to a conversation in person or a phone call than to letters, fliers, etc. Whereas many European-Americans view fliers and mailings as efficient, and are accustomed to communicating in such a manner, people from more relational-based cultures may view this practice as cold and impersonal and therefore will not turn out. (This is especially important with Hmong people who do not traditionally have a written language). Take advantage of advertising and outreach opportunities to build relationships.
- **Make the table together.** Rather than bringing people of diverse cultures together around your table, make it together, or just throw the table away entirely. This means involving representatives from all groups in planning the gathering: food, entertainment, agenda, structure.

The following are suggestions from experienced organizers. However, residents and members are the true experts - they will know what will make them come to a meeting, and what will make them come back.

- *Provide and advertise FREE transportation, child care, and food at all gatherings.* Make sure the child care provider is someone to whom all residents will entrust their children (this demands cultural-awareness and sensitivity). If the gathering draws many cultures together, rotate the variety of food; for example, serve E. African at one meeting, Mexican the next, etc..
- **Where and When?** Hold meetings in a neutral space if diverse groups of people are attending. Alternate meeting days and times to encourage more widespread participation. Hold culturally-specific meetings in a natural gathering space, such as a home, community center, church, or cultural organization (depending on the group). Choose a time that is most

culturally-appropriate for that group; for example, if members attend mosque on Saturday, choose another day. Typically, weekday evenings fit into people's schedules the best.

- Provide translation at all meetings. Use community members to translate. If possible, meet with translators or key community members in advance to discuss concepts, as a literal translation of some terms is not possible or makes no sense (example: re-zoning). Know that not everything said will be translated because the translator may not be viewed as a neutral messenger and could get denounced after the meeting for what he or she communicated. Make sure the translator is generally respected by the community.
- Be extremely sensitive to process. Not everyone operates by Robert's Rules of Order, (most do not)! Some people suggest that all attendees should introduce themselves and offer a bit of neutral information about themselves. Everyone who wants it should have the opportunity to speak once before one person speaks twice. The person or people planning the gathering should get input on culturally-appropriate and inclusive processes if they do not already know; assumptions are invitations for misunderstandings.

APPENDIX A

Community Contacts Suggested by Residents and Workers of Frogtown (For Identifying Community Leaders, Networking, and Partnerships)

African American Mentoring Project

Donna Morris

905 Selby Ave.

St. Paul, MN 55104

Group of teens from community.

Asian Business Community

Centro Legal, Inc.

2575 University Ave. W., suite #135

St. Paul, MN 55114-1024

(612) 642-1890, 1-800-245-5753

Bilingual community law office, legal service for Latina battered women.

Christ Lutheran Church on Capitol Hill

Reverend David Wangard

105 University Ave. W.

St. Paul, MN 55103

(651) 222-3619

Frogtown Center Catholic Charities

Melvin Giles

633 University Avenue W.

St. Paul, MN 55104

(651) 265-5712 or (651) 222-1250

Collaborative, interdivisional program of Catholic Charities. Community Building, Community Internship Program, Eviction Prevention Program, Family Center, Frogtown Pluralism Circle, Peace Initiative, Law Center, and more.

Frogtown Family Center

849 University Ave. (basement level)

St. Paul, MN 55104

(651) 205-4260

"Making systems work for families." Collaborate with other neighborhood groups to break down barriers to and fill gaps in services currently available. Culturally-specific parenting classes, Community baby showers, Youth Leadership Training and Mentoring, and more.

Chente Vu - Hmong Parenting Group: (651) 205-4262

Frogtown Family Resource Center

377 University Ave.

St. Paul, MN 55103

(651) 290-8376

Parenting information and support, informal play and learning for children, adult education, community resource information and referrals. English Language Learning, Culturally-Specific Parenting Groups, Tri-lingual Story Sharing, and more.

Hmong American Partnership

Spruce Tree Center, 1600

(651) 642 - 9601

Self-sufficiency and youth and family programs to Hmong, and other new immigrant groups in the Twin Cities area. Employment programs, Education and training programs, After-school program, Family support project, and more.

Hmong Church**Hmong Funeral Home**

625 Dale St. N.

St. Paul, MN 55103-1640

(651)293-1934

Hmong funeral services and support.

Hmong National Organization

Valeng Cha

345 University Ave. W. suite #205

St. Paul, MN 55103

(612) 290-2343

(651)228-7272

Non-profit organization dedicated to preserving the Hmong culture and improving education in the Hmong community.

Indian Affairs Council

525 Park St. #303

St. Paul, MN 55101

(651) 284-3567

State Council advocating for American Indians. Urban Indian Advisory Council.

Lao Family Center

320 University Ave. W.

St. Paul, MN 55103

(651) 221-0069

Family Employment program to overcome barriers to employment, help Hmong families achieve self-sufficiency, Youth and Family programs to strengthen Hmong individuals and families, English Language program, and more.

LEAP Forward For Children

919 Lafond Ave., Building C

St. Paul, MN 55104-2108

Community Collaboration that creates, coordinates, and supports after-school and summer programs for children.

Mexica Multicultural Education Charter School

291 E. Belviere St.

St. Paul, MN 55107

(651) 222-1423 or (651) 602-9333

"An adventure in the development of academic excellence through community participation... committed to developing meaningful relationships with corporations, small businesses, all levels of government and nonprofit organizations."

Mt. Olivet Baptist Church

Reverend James Thomas

451 W. Central Ave.

St. Paul, MN 55104

(651) 227-4444

Pilgrim Baptist Church

Pastor Dr. Robert L. Stephens, Sr.

732 Central Ave. W.

St. Paul, MN 55104

(651) 227-3220

Recreation Centers

South St. Paul Area Learning Center

141 6th Ave. S.

S. St. Paul, MN 55075

(651) 450-9966

Alternative high school. Educational programs tailored to meet the needs of at-risk learners and to help each student earn a high school diploma.

Southeast Asian Action Coalition

St. James A.M.E. Church

624 Central Ave. W.

St. Paul, MN 55104

(651) 227-4151

St. Peter Claver
375 Oxford St. N.
St. Paul, MN 55104
(651) 646-1797

Thomas Dale Block Club

Johnny Howard
1034 Lafond Ave.
St. Paul, MN 55104
(651) 642-5989 or (651) 642-5959

Mission to build a sense of pride in and for the Thomas-Dale community. Focus on crime and safety, youth and seniors, housing, and the perception of community.

Vietnam Center

Vy Pham
1159 University Ave. W.
St. Paul, MN 55104
612-821-4525.

Vietnamese Social Services of Minnesota

Vann Saroyan Phan
Vietnam Center
1159 University Ave., suite #1
St. Paul, MN 55104

Serves the Vietnamese community in the Twin Cities metro area. Targets such areas as Elders, Employment, Youth, Family, Health, and Resettlement.

Young Life

373 St. Anthony Ave.
St. Paul, MN 55103
(651) 291-8475

Non-denominational Christian youth group.

Youth Leadership for Vital Communities

Bryan Anderson, Coordinator
919 Lafond Ave., Building C.
St. Paul, MN 55104
(651) 659-6034

Youth leadership through experiential education, youth-adult partnerships, and service-learning opportunities. Focus on thriving with diversity while building economically viable communities.

APPENDIX B

Residents Willing to Speak with Staff at District 7 Planning Council Regarding Issues of Community Building or Cross-Cultural Organizing

NOTE: Resident names and contact information are unpublished in this version of the document.

APPENDIX C

Potential Consultants for Organizational Assessment, Board Development, Structural Change, or Cross-Cultural Training

Change Architects

Doroth Mayer
(651) 722-8869

Independent contractor supporting neighborhoods to develop strong working partnerships between neighborhood volunteers, staff, and government partners. Can help with organizational assessment, strategic planning, board development, working with diverse residents.

CHIA Consulting

Chia Youyee Vang
2616 E. 24th St.
Minneapolis, MN 55406
(612) 721-1778

Research, Evaluation, Facilitation, and Cross-Cultural Training.

Full Circle Communications

Sam Grant
(715) 825-2399, (612) 970-1685, or (651) 772-6135

Teaches workshops and does customized training on the "collective leadership development" model, which encourages existing leaders to continually empower new leaders. Also provides services in the areas of strategic planning, board training, organizational assessment and change, diversity training, sustainable economic development and comprehensive community development.

Madii Institute

Susan Blood
22218 Chaparral Lane
Rogers, Minnesota 55374
(763) 498-8429

<http://www.madii.org>

Training on asset-based community development, learning communities, system dynamics, networking technology, community leadership and community transformation. Consultant for VOICE in Phillips.

Sankofa

Sandra K. Richardson

3833 Portland Ave. S.

Minneapolis, MN 55407

(612) 823-2245

skrichardson@qwest.net

*Organizational development, strategic planning, cross-cultural mediation. Consultant
for Westside Family Center.*

APPENDIX D

Local Cultural and Ethnic Resources, Compiled by the Center for Neighborhoods

African American
African Immigrant
American Indian
Asian, Pacific Islander
Latino / Chicano
Russian / Eastern European

African American Resources

Council on Black Minnesotans

Stephen Kinnunen, Staff
2233 University Ave W #426, St. Paul, MN 55114,
Phone- 651-642-0811, Fax 651-643-3580

Services- Assists community organizations active with the African American and African communities in Minnesota to communicate their agenda to the MN State Legislature. Has provided seed money for local youth prevention projects.

African American Family Services

Salimah Majeed, Executive Director

Minneapolis Locations

2616 Nicollet Ave S. Minneapolis, 55408
Phone 612-871-7878, Fax 612-871-2567

100 West Franklin Ave. Minneapolis 55404
Phone 612-813-0782,

St. Paul Location

1041 Selby Ave. St. Paul, 55104

Phone 651-642-0021

Web site- www.aafs.net

Email- contact@aafs.net

Services- The mission of African American Family Services is to empower the African American community to reach a greater state of well-being through the delivery of community based, culturally specific chemical health, mental health, and family preservation services. AAFS has been serving the community since 1975, and began as the Institute on Black Chemical Abuse (IBCA) and changed names in 1995 to better describe the various services provided by the agency.

• African American Counseling Center offers home-based services and counseling.

• Institute on Black Chemical Abuse addresses multi-chemical dependency in a culturally specific manner.

• African American Resource Center including: a resource library, a cross-peer education mentoring project and educational lectures.

• Technical Assistance Center- offers training to provide human and social service professionals with tools and techniques to enhance service delivery to African American clients.

• Adolescent Outpatient Treatment Services - empowers clients to maintain chemically free lives, to repair damaged relationships, restore spirituality, and learn and apply new skills.

• Outpatient Treatment Services

• Sisters Advocating for Empowerment- provides advocacy and referral to survivors of domestic violence in Hennepin and Ramsey Counties.

• Family Preservation Services are voluntary early/crisis prevention and intervention programs.

- Women's Outpatient Treatment Program designed to educate chemically abusive or dependent women of the effects of chemicals in all areas of their lives.
- Male Oppression and Violence Elimination (M.O.V.E.) The program educates and empowers men who are violent/abusive, to change their abusive and destructive behavior.
- Youth Violence Treatment and Prevention Program provides youth in Hennepin and Ramsey Counties with transition programs following treatment.
- Female Violence Prevention/Anger Management (R.E.A.L.) violence prevention/anger management.
- Intervention and Assessment Services- provides diagnosis and intervention or rule 25 assessments for adults and adolescents.

Experience- AAFS has extensive experience working in lower income Minneapolis and St. Paul neighborhoods.

Black Pages of Minnesota

Wallace Jackman, Publisher

909 Selby Ave. St. Paul 55104

Phone (651) 227-2232, Fax (612) 822-6841

Web site- <http://www.mnblackpages.com>

Services- Internet directory of services and businesses.

Institute for Minority Development

Ella Gross, Executive Director

310 E 38th St, Minneapolis MN 55409

(612) 824-1125 Fax (612) 824-1954

Services- Services for families of children with developmental disabilities.

African American Adoption and Permanency Planning Agency

Marquita Stevens, Executive Director

1821 University Ave W. St Paul MN 55104

Phone- (651) 659-0460, Fax- (651) 399-1331

Web site- www.aaappa.org

Email- aburns@aaappa.org

Services- Helps find loving adoptive homes for Minnesota's waiting African American children.

Black Ministerial Alliance

Rev Devin Miller, Vice President

644 Selby Ave. St. Paul, MN 55104

Phone (651) 224-3836 Fax 651-224-9917

Services- Non-profit religious organization addressing issues concerning the Black community, a moral and spiritual voice in the community.

The City, Inc.

Larry Borom, Staff

1315 12th Ave. N. Minneapolis, 55411
Phone (612) 377-7559 Fax (612) 377-6719

Web site- www.thecityinc.org

Services-The City, Inc. is an agent of healing, growth, and advocacy for inner-city young people and their families. The goal of The City, Inc. is to build hope, opportunity and a sense of community in the young people, families and communities it serves.

- Healing- Family Program, Day Treatment, Group Home
- Growth- The City School, Post Secondary Options, Pride in the City, Adolescent Pregnancy and Parenting Program, Alcohol, tobacco and drug prevention.
- Advocacy- drop in activities, legal advocacy, youth intervention, culturally centered chemical dependency prevention program for American Indian students, HIV/AIDS outreach, Community Initiatives for Girls.

Collaborative Movement for Improvement

Rev. Devin Miller, Executive Director
644 Selby Ave. St. Paul, 55104

Phone (651) 224-3836 Fax (651) 224-9917

Youth prevention and intervention programs

Services- Youth programs, food shelf and free clothing.

Family Alternatives, Inc.

Clyde Turner, Executive Director

416 East Hennepin Ave, Minneapolis 55414

Phone (612) 379-5341

Services- Family social services, foster care, child placement.

Freeport West

Robert Smith, Executive Director

Sabathani 310 East 38th Street, Minneapolis, 55409

Phone- (612) 824-3040, Fax (612) 824-0379

Services- Supports the efforts of families and communities to create environments where all children thrive. Programs include-

- Family Reunification & Preservation,
- Community Passages Program
- Project SOLO- independent living skills for youth
- In Home Family Support
- Community Living Rooms, Stephanie Ball 612-821-2387. Low income families (many of whom are families of color) from the Central Neighborhood meet in a member's living room to get to know one another, with an open-ended agenda. After relationships of trust are developed the community

worker from Freeport West assists participants to learn about and use local social service resources and to become active in with their neighborhood. Through the *Community Passages* Program of Freeport West/ Hennepin County families of youth diagnosed with mental illness convene their own support teams of family members, friends, social workers and other helping professionals and develop a plan to strengthen their family.

Frogtown Action Alliance

Shem Shakir

689 North Dale St Paul, 55103

Phone- (651) 224-7184

Services- Community organizing, advocacy and economic development (please see main listing under Economic Development section.)

Inner City Youth League

Pherrise Herd, Office Manager

905 Selby Ave. St Paul, 55104

Phone (651) 221-9827 Fax (651) 221-9761

Web site www.members.aol.com/icyl905/index.htm

Email- icyl905@aol.com

Services- Culturally-specific after school and summer youth programs.

Minneapolis Urban League

Administration

2000 Plymouth Ave N. Minneapolis, 55411

Phone (612) 302-3100, Fax (612) 521-1444

Adult & Family Services

411 E 38th St Minneapolis, 55409

Phone 612-827-5673

Web site- <http://www.mul.org>

Services-

- Academic- Education Division- Fresh Start Academy Preschool & Kindergarten, Street Academy, Alternative Junior & Senior High School
- Client Services Division- After Today Group Home, Juvenile Advocacy Program, Minneapolis Curfew Truancy Center
- Health Education Division
- Policy Advocacy Division
- Employment and Training Division- Labor Education Advancement Program(LEAP)/ Diversity in Apprenticeship-Emerge Project, Seniors in Community Service

Mt Olivet Baptist Church

Rev. James Thomas

451 W Central Ave. St Paul MN 55104

Phone (651) 227-4444 Fax (651) 227-2114

Services- Offers youth development activities including dance, music, art, health and nutrition.

Model Cities Family Development Center

Dianne Marsh, Director of Programs & Services

1821 University Ave W. St Paul 55104

Phone (651) 221-4442 Fax (651) 293-1928

Services- Well child care, supportive housing, learning centers, clinical services, youth development, resource library, crisis intervention, chemical and mental health care, volunteer services for elderly and disabled, economic and workforce development, rape and sexual assault advocacy

- Family Development Center, 580 Fuller Ave
- Programs and Services Div. 839 University Ave
- Skyline Towers, 1247 St. Anthony Ave.
- Families First Learning Center 515 Dale.

Macedonia Baptist Church

Rev William Watson

3801 First Ave S. Minneapolis 55409

Phone- (612) 827-4608

Services- Youth, family and employment programs for residents of the Bryant neighborhood in south Minneapolis.

Martin Luther King Center

Richard Mangram, Executive Director

270 Kent Street, St. Paul 55102

Phone- (651) 224-4601 Fax (651) 224-7074

Services- Twelve social service agencies under one roof including the

- Halley Q. Brown Center (651) 224-4601
- Penumbra Theater. (651) 224-3180

<http://www.bitstream.net/theatre/pen.htm>

NAACP Minneapolis and St. Paul

Minneapolis Chapter

P.O. Box 8237, Minneapolis 55408

Phone (612) 822-8205

St. Paul Chapter

1060 Central Ave W. St. Paul 55104

Phone (651) 649-0520

Services- Advocacy on public policy issues for African Americans

North Community YMCA

Mary Britts, Executive Director

1711 W Broadway Minneapolis 55411

Phone (612) 588-9484 Fax (612) 588-9488

Services- Youth programs, swimming, gym.

Pillsbury Neighborhood Services

1201 37th Ave N. Minneapolis 55412

- Administration (612) 302-3400, Fax 522-4503
- Oak Park Center (612) 377-7000
- Brian Coyle Center (612) 338-5282
- Pillsbury House (612) 824-0708
- Waite House (612) 721-1681
- New Unity, Inc. (612) 529-9267

Services- job readiness skills, vocational training and long term job retention; community building skills and appreciation for diversity, problem solving, and non-violent conflict resolution; informal personal and neighborhood networks; English as a Second Language; youth programming; food shelf services closely linked to the Center employment services; sports, arts, academics or leadership for youth; day care and early childhood education; and theater to celebrate cultural differences. Provides intensive family assistance and teaches life management skills; advocacy for domestic abuse victims and their families; offers advocacy and support for fathers, mothers and grandparents; AA meetings; and provides alternative adult education from GED preparation and college prep, to home safety and child development.

Phyllis Wheatley Community Center

Carl Jones, President and CEO

915 Emerson Ave N, Minneapolis 55411

Phone- (612) 374-4342

Services- Culturally-specific youth mentoring, academic support, counseling, violence prevention services, child abuse, sexual assault and domestic assault counseling.

The Stair Step Initiative

Alfred Babington Johnson- President and CEO

1000 Humboldt Ave N. Minneapolis 55411

Phone (612) 377-6321 Fax (612) 377-6328

Email- Ebonoire@aol.com

Services- the Stairstep Initiative is creating a value-based model of community for African American people which includes ownership, investment, and productivity strategies. Unique in the nation, this Twin-Cities based project is an effort to re-convene and empower the African-American community.

St. Paul Urban League

Richard Rolle, Executive Director

401 Selby Ave. St. Paul 55102

Phone (651) 224-5771, Fax (651) 224-8009

Services- a social service agency that works to improve the economic status of minority citizens.

Turning Point

Peter Hayden, Executive Director

1500 Golden Valley Road, Minneapolis 55411

Phone (612) 520-4004 Fax (612) 520-0047

Services- Culturally-specific chemical dependency treatment and group home.

African Immigrant Resources

Confederation of Somali Community in MN

Saeed Fahia-Executive Director

Coyle Center 420 15th Ave. So., Minneapolis 55454

Phone- 612-338-5282, Fax 612-338-8421

Services-

- Social Service advocacy (housing, child-care, immigration, legal, education)
- Youth Programs (homework, sports, recreation, storytelling, mentoring, pre-employment training)
- Somali Employment Initiatives
- Health care access and child protection laws
- Cultural Presentations to educate groups about Somali Culture

Somali Community of Minnesota

Mohammed Essa-Executive Director

1014 E. Franklin Ave., Minneapolis 55404

Phone- 612-871-6786 Fax 612-871-5564

Web site- www.somalicmn.org

Email- messa@somalicmn.org

Services- Social services (housing, clothing, food, health), crime prevention, youth outreach, after-school program, citizenship classes, legal advocacy, elder groups to counsel/mediate within community, job training/placement, interpreters.

Ethiopians in Minnesota

Bezabeh Assefa, Executive Director

1821 University Ave #321, St. Paul 55104

Phone (651) 645-4633, Fax 651-645-1073

Services- Immigrant association supporting Ethiopians in Minnesota.

Horn of Africa

Hassan Mahamoud, President

2529 Nicollet Ave. So., Suite 203 55404

Phone- 612-879-8022

Services- Job training and placement, social services, advocacy.

Immigrant Woman's Advocacy Project

Brian Coyle Community Center

Lula Warsame or Zabat Awed

420 15th Ave. S., Minneapolis 55454

Phone- 612-338-5282

Services- Women's Support group, domestic violence advocacy, support for housing, courts, police, immigration, emergency assistance, legal options, food, shelter, employment and education. A safe place to talk.

PEACE (Parents of East African Common Efforts)

Dabala Rikitu-Executive Director

3115 E. Franklin Ave, Minneapolis 55406

Phone- 612-339-7418

Services- Workshops and referrals for culturally sensitive child-care, computer training and lending program, youth programs, parents groups, employment referrals. PEACE provides service to all East Africans (including Somali, Ethiopian, Oromo, Eritrian and others) regardless of country, tribe, or culture.

Somalia International Relief Organization

Garad Nor, Director

1806 Riverside Ave., Minneapolis 55454

Phone- 612-904-1889

Services- Helps contact refugee families and send money and supplies to camps.

Sudanese-American Community Development

3710 Central Ave N.E. Minneapolis, MN 55421

Phone 612-789-7384 Fax 612-789-7395

Email scad@pclink.com

Services- provides services to Sudanese refugees and immigrants, facilitating their resettlement, contributing to enabling economic self-support and independence, provide support to entrepreneurs.

Person to Person

Ivy West

201 Main St. SE, #224, Minneapolis, 55414

Phone- 612-706-0854

Services- volunteer tutors for school, ESL and Citizenship classes. Works with many refugees. Reaching out to people who can't get out of the home by providing in-home services.

Phillips Community Development Corporation

Hassan Aden, Business Development Director

1014 E. Franklin Ave Minneapolis, 55406

Phone- 612-871-2435x14

Services- Assistance in commercial development and housing development (speaks Somali and Arabic.)

Somalia Communities of America

Hamed Wardere, Director

408 Cedar Ave. So., Minneapolis 55454.

Phone- 612-349-9744

Services- Information and referral services on housing, legal, education, immigration and social services. After school youth programs. Elder counseling. Women's Program.

Experience- very active with the Cedar Riverside NRP process.

Takulo Organization

Said Ahmed

1880 Riverside Ave Minneapolis MN 55454

Phone- (612) 630-2491

Services- Somali Immigrant Support Organization

American Indian Resources

Indian Affairs Council

525 Park St. #303, St. Paul 55101

Phone- 651-284-3567

Services- state council advocating for Native Americans.

American Indian Research and Policy Institute

John Poupart, Director Cecilia Martizez

749 Simpson St. St. Paul, 55104

Phone- 651-644-1728, Fax-651-644-0740

Web site- www.airpi.org

Email- airpi@epinternet.com

Services- The AIRPI provides advocacy, research and community organizing for the improvement of American Indian people and communities. Our unique approach involves American Indian people in each step of the research and community organizing process. We bring American Indian voices to policy and program implementation- employing traditions, values and culture to address the challenges facing American Indian communities.

American Indian Family Center

579 Wells St. St. Paul 55101

Phone- 651-793-3803

Services- home to sixteen organizations serving Native American families in St. Paul.

American Indian Housing Corporation- AIHC

Gordorn Thayer, Executive Director

2020 Bloomington Ave S.

Minneapolis, MN 55404

Phone (612) 813-1610

Email aiacdc@aol.com

Services- advocacy, housing services, self sufficiency program.

Ain Dah Yung "Our Home" Shelter

Gabrielle Strong, Executive Director

1089 Portland Ave. St. Paul 55104

Phone 651-2274184, Fax 612-224-5136

Services- Culturally specific emergency shelter for American Indian youth between the ages of 5 and 17. A wide array of support services are available to youth and families, including counseling, advocacy, educational services, cultural enrichment and access to health care.

Juel Fairbanks Chemical Dependency Services

806 North Albert Street

St. Paul, MN 55104

Phone: (651) 644-6204 FAX: (651) 644-1126

The Center School

2421 Bloomington Ave S. Minneapolis 55404

Phone 612-721-1655

Services- an innovative Native American school in the Phillips Neighborhood

Migizi Communication Inc.

Laura Waterman Woodstock

3123 E. Lake St. Minneapolis, 55406

Phone- 612-721-6631 Fax- 612-721-3936

Web site- www.migizi.org

Email- postmaster@migizi.org

Services- Training, technical assistance communications consulting, web site design and hosting, customized computer training, for nonprofits and educational institutions, especially within the American Indian Community. Weekly adult computer class.

American Indian Services, Inc.

2200 Park Ave. S. Minneapolis, 55404

Phone 612- 871-2175

Web site

www.geocities.com/rainforest/wetlands/5628

Services- AIS provides an extension of primary treatment programming by offering chemically dependent persons the support and the time needed to move back into society. This approach helps clients to regain dignity and an understanding of their heritage needed to live chemically free lives in this multicultural society. The following services are offered at AIS.

- Individual, group, couples, and family counseling sessions.
- Cultural awareness and healing activities,
- Employment/Educational and other referrals,
- Independent living skills.
- Supportive Services- halfway house
- Assessments.

Division of Indian Work of the Greater Minneapolis Council of Churches

1001 East Lake Street, Minneapolis 55407-1616

Phone 612-722-8722

Services- provides emergency assistance and skill-building employment training services; helps American Indian teen parents prepare for life and raise their children in a healthy environment; and fosters cultural awareness for American Indian youth through education, volunteering and leadership activities.

Little Earth of United Tribes

2501 Cedar Ave S. Minneapolis, MN 55404

Phone 612-729-9361

Services- a leading low-cost housing development in the Phillips neighborhood serving Native American families, with supportive services, a resident's association and youth mentoring activities.

Minneapolis American Indian Center

1530 East Franklin Ave Minneapolis 55404-2136

Phone 612-871-4555

Services- provides an adult education program that provides GED courses, referrals for employment placement, further college or vocational education. Provides daily activity groups, culture, academic support, drug prevention, youth intervention, physical education, parent support for American Indian children and families. Works with other agencies to help American Indian elders lead active, secure and independent lives.

Upper Midwest American Indian Center

1912 Emerson Ave N. Minneapolis 55411,

612-522-4436

Services- Provides Indian families to increase their self sufficiency by completing school, works with foster care issues, adult education and elder care.

St. Paul American Indians in Unity

Darwin Strong

Hubbs Literacy Center

1030 University Ave 55104

Phone 651-290-4849

Services- a coalition of Native American organizations in St. Paul.

Asian, Pacific Islander Resources

Council on Asian Pacific Minnesotans

Ilean Her, Executive Director

200 University Ave #100, St. Paul, MN 55114

Phone- 651-296-0538, Fax- 651-297-8735

Email- kao.lee.her@state.mn.us

Services- The council works to ensure that Asian-Pacific people in Minnesota are more fully incorporated into the government and policy making and have better access to state services.. The council serves over 40 countries of Asian-Pacific origins in Minnesota.

Experience- Serves residents of Minnesota.

Asian Pages

Phone- (952) 884-3265

Web site- <http://www.asianpages.com>

Services- a biweekly newspaper serving seven Midwest states--Illinois; Iowa; Michigan; Minnesota; North and South Dakota, and Wisconsin. Over 150,000 people read *Asian Pages* each and every month.

Asian American Renaissance

Elisa Batica, Interim Director

1564 Lafond Ave. St. Paul 55104

Phone- 651-641-4040 Fax 651-641-4041

Web Site- www.communities.startribune.com

Services- Arts organization serving the Asian Pacific communities. Hosts annual Asian Heritage Festival in May. Promotes community development through the arts, offers youth development programs including writers workshops, and performances, supports Asian artists in career development, co-presents works with other arts organizations.

Asian Women United of Minnesota

Sinuon Sin, Executive Director

1954 University Ave. #4 St. Paul 55104

Phone (651) 646-2118 Fax 651/646-2284

Crisis Line 651/646-2261

Web site- www.awum.org

Email- awum@awum.org

Services- Asian Women United of Minnesota (AWUM) is a community-based, nonprofit organization committed to ending violence against Asian women and children, empowering Asian women and girls, and building stronger and safer communities.

- Shelter project: to establish a culturally specific shelter for Asian battered women and their children.
- Community Advocacy Program: provides direct and referral services, to assist women with housing, health, education, job, parenting, and legal issues, as well as group supports, crisis line, and community education.
- Crisis Line- multilingual access crisis line in collaboration with Eagle's Nest, a Native-American women's shelter.
- Community Training Project- internships to increase the Asian communities' capacity to address domestic violence issues.

Association for the Advancement of Hmong Women in MN

Ly Vang, Executive Director

1518 East Lake St. Minneapolis 55407

Phone (612) 724-3066 Fax (612) 724-3098

Services- Provides comprehensive services to Hmong women and their families in the 7 county metro area including employment services, youth programs, a parenting program, cultural programs, translation, interpretation, and advocacy.

Center for Asian and Pacific Islanders

Daniel Krotz, Executive Director

3702 East Lake Street, Minneapolis 55406

Phone- 612-721-0122, Fax 612-721-7054

Sabathani- 612-825-4625

Web site- www.capiusa.org

Services- CAPI is a direct service and information and referral agency which assists Asian, Pacific Islander and East African families contribute to the economic and social fabric of MN while maintaining their unique cultural heritage and values. Activities include early childhood information and resources, employment programs, family support programs, special projects and arts and cultural enrichment programs.

Hmong American Mutual Assistant Association

Fang Vang, Executive Director

1209 Glenwood Ave N. Minneapolis 55405

Phone (612) 374-2694 Fax (612) 374-5205

Services- Social service & advocacy agency for Hmong families, including; youth after school programs, dance classes, tutoring, adult employment referrals, welfare to work support and gang prevention.

Hmong American Partnership

William Yang, Executive Director

Spruce Tree Center, 1600

Phone (651) 642-9601 Fax (651) 603-8399

Web site www.hmong.org

Email- info@hmong.org

Services- Offers self sufficiency and youth and family programs to Hmong, and other new immigrant groups in the Twin Cities area, located in St. Paul's Midway area.

• Employment Programs- including- Employability assessments, employment plans and job development, employment counseling, job placement and retention, post placement follow up and support services.

• Education and Training Programs- including essential office skills program, workplace English, English for New Americans and East Side English classes.

"Hmong Youth Pride" (HYP) is a Hmong American Partnership afterschool program.

• Youth Mentoring- positive recreational, social, and educational activities for Hmong youth ages 10-21.

• Leading Edge program assists first-generation Hmong college students and young adults in meeting their individual career and academic goals, while fostering community learning and leadership

• Family Support Project provides families with guidance and grants to get the services they need and works to prevent domestic violence, chemical dependency, adolescent parenting, and childhood abuse.

Hmong Cultural Center

Hee Lee, Executive Director

95 University Ave. W. #214 St. Paul MN 55104

Phone (651) 917-9937 Fax (651) 917-9978

Web site- www.hmongcultural.org

Email- webmaster@hmongcultural.org

Services- A community organization dedicated to providing services with the latest information on the exciting cultural heritage of the Hmong people worldwide. This information is or will be available at our office and through our Conferences and Exhibitions as well as through this web site.

• Education- to teach traditional Hmong culture and expand community awareness of Hmong culture. Services include; functional work English, Citizenship, Hmong History and Language, Arts and Cultural Training.

• Cultural Heritage- To assist Hmong and non-Hmong people in creating opportunities that promote Hmong traditional medicine, religion, language, art, and music and to provide communication between

Hmong children and elders, reviving self-esteem and mutual respect.

- Youth and Families- provides community gatherings that strengthens family and clan unity in the Hmong community.

Hmong Minnesota Pacific Association

Mr. Eng Herr, Executive Director

965 Payne Ave. St. Paul 55101

Phone (651) 778-8937 Fax (651) 778-2413

Services- Provides after school mentoring, tutoring, culture, language and educational support programs for Hmong youth and their families in St. Paul.

Lao Family Community of Minnesota

Mr. Ying Vang, Executive Director

320 University Ave W. St. Paul 55103

Phone (651) 221-0069, Fax (651) 221-0276

Web Site- www.laofamily.org

Email-

Services-

- Family's Employment program helps Hmong families overcome barriers to employment, to help primary wage earners obtain and retain gainful employment, and to help Hmong families become self-sufficient.
- Hmong Youth and Families Initiative
- English Language Programs
- Youth and Family Programs focus on strengthening Hmong individuals and families

Lao Youth Society of Minnesota

Mr. Yang Lo, Executive Director

995 University Ave. W. St. Paul 55104

Phone (651) 644-2446, Fax (651) 644-2449

Services- youth services for Lao and Hmong youth.

Lao Parents and Teachers Association

Khao Insixiangam

2648 W. Broadway Ave N.E., Minneapolis 55411

Phone (612) 302-9590

Web site- <http://www.laopta.uisociety.org>

Services- The LAO PTA serves as an advocate for parents, supports their children to achieve educational goals, and help strengthen the partnership between schools and parents.

- Parent programs- including ESL, parent classes, parent-child mediation, training and parental involvement in education
- Youth Programs- tutoring, culture, arts, dance, sports, chemical health, classes in Lao language, culture and history

Southeast Asian Community Council

Ilesse Kao Lee, Executive Director
584 Emerson Ave N. Minneapolis 55411
Phone- 612-377-0240

Services- Supports immigrant families to achieve self sufficiency, and culturally-specific youth development activities

Southeast Asian Refugee Community Home

(SEARCH)
1421 Park Avenue South, Minneapolis 55404-1579
Phone 612-673-9388

Services- provides a program to help Southeast Asian refugees accomplish self-sufficiency through employment, cultural education programs, legal advocacy for low income Southeast Asian refugees and former refugees (Cambodian, Hmong, Laotian, Vietnamese.)

Southeast Asian Community Council

Cha Lee, Executive Director
30 Bryant Ave N. Minneapolis 55405
Phone (612) 377-0778 Fax (612) 377-2163
Services- Social service agency serving Southeast Asian residents in North Minneapolis and surrounding suburbs. Information and referral services, employment training, interpretation, advocacy, youth mentoring, assisting with neighborhood outreach to Southeast Asian residents in the Jordan and Hawthorne neighborhoods. Had served the residents of the Glenwood Lyndale neighborhood.

Tibetan American Foundation of MN

Inn Arault, Coordinator
344 Nicollet Ave. S., Minneapolis, MN 55404
Phone- 612-872-4866
Email- tafm@mtn.org

Services- Coordinates refugee resettlement, cultural preservation and social support services for Tibetan immigrants living in Minnesota. Hosts frequent community events to help maintain the Tibetan language and culture in exile. Youth programs. School liaison services. Job placement. Social service advocacy. Human rights advocacy.

United Cambodian Association of Minnesota

Ms. Darina Siv, Executive Director
29 Jackson Street, St. Paul 55101
Phone (651) 222-8348 Fax (651) 222-3299

Services-

- Youth programs

Vietnamese American Association

1030 University Ave. #160
Email- truo0018@gold.tc.umn.edu

Women's Association of Hmong and Lao

Naly Yang, Executive Director
506 Kenny Road, St. Paul 55101
Phone- 651-772-4788, Fax 651-772-4791
Email- wahl@usinternet.com

Services- Raise the status of Hmong women through access to resources, case management, advocacy for victims of sexual assault and, Hmong elders program, parenting program.

Latino / Chicano Resources

Chicano Latino Affairs Council

Ytmar Santiago, Executive Director

55 Park St. #408, St. Paul 55103

Phone- 651-296-9587, Fax-

Web site- www.clac.state.mn.us

Mail- ytmar.santiago@state.mn.us

Services- The primary mission of CLAC is to promote the social, economic and political development of Minnesota's Chicano/Latino community. The Council holds monthly public meetings throughout the state. Board of Directors meetings provide a forum to debate issues and provide commendations on future Council actions. In its efforts to influence public policy/legislation, CLAC often engage in research, advocacy and communication. The only direct service to the public CLAC provides is information and referrals. *Dia* is a monthly newsletter published by CLAC. It is received by over 2,000 Chicano/Latino organizations, businesses, groups and individuals, legislators (including 2 Chicano/Latino legislators) and college and university diversity offices in Minnesota.

Experience- serves residents throughout Minnesota.

Chicanos/Latinos Unidos en Servicio- CLUES

St. Paul Office

20 S. Robert St. Suite #103, Saint Paul, 55107

Phone (651) 292-0117 Fax (651) 292-0347

Minneapolis Office

110 Nicollet Ave South Minneapolis, MN 55404

Phone (612) 871-0200, Fax (612) 871-1058

Web site- <http://www.clues.org>

Mail- info@clues.org

Services- Chicanos Latinos Unidos En Servicio, Inc. (CLUES) is a private nonprofit organization, under the Internal Revenue Code 501 (c) (3), that has been providing linguistically and culturally appropriate services to the Chicano Latino community since 1981. Throughout its sixteen year history, CLUES has developed a continuum of services within the core areas of Mental Health, Chemical Health, Employment, Education, and Seniors programming. In order to further strengthen the core service areas, CLUES has taken a proactive approach in leadership, capacity building and innovation by creating associations with organizations that share CLUES vision.

Experience- Serves residents of the Metro area.

Centro Cultural Chicano, Inc.

Adam Acosta, Executive Director

2201 Nicollet Ave. So. Minneapolis, MN 5540

Phone (612) 874-1412 FAX (612) 874-8149

Services- The Mission of CCC is to enhance the living condition and increase the community potential for higher achievement of Chicanos, Mexicans, and Latinos within the Twin Cities West Metro area and through Minnesota. These bilingual and cultural services/programs include employment assistance, crisis intervention, early childhood education, mental health and chemical dependency counseling, seniors projects, communications, and arts/cultural awareness.

CreArte- Chicano Latino Art Center

Armando Gutierrez, Executive Director

1921 Chicago Ave S. Minneapolis, MN 55404

Phone 612-813-1953

Web site- <http://www.create.org>

Services- CreArte's mission is to promote and support the artists, the arts, and the cultural activities of the Mexicano and Latino artists in Minnesota. Curates and art gallery and hosts the annual "Dia de Los Muertes" celebration.

HACER- Hispanic American Center for Economic Research

Web site <http://www.hacer.org>

Services- produces excellent research papers on the economic status of Hispanics in Minnesota. Web site has good links to other national organizations.

Hispanos en Minnesota

Diana Rodriguez, Associate Director

155 S Wabasha, St. Paul, MN 55107

Phone 651-227-0831

Services- Provides chemical dependency prevention programs, work readiness training and pre-screening of candidates for employers with emphasis on the Chicano/Latino community.

La Familia Guidance Center

Mr. Willie Dominguez, Executive Director

2205 Nicollet Avenue So

Minneapolis, MN 55404

Phone 612-8726686

Services- provides family support services for Mexican/Latino families.

La Oportunidad, Inc.

St. Paul

1821 University Ave West, St. Paul, MN 55104

Phone 651-656-6115

Minneapolis

2123 Clinton Ave S. Minneapolis, MN 55404

Phone 612-872-6165

Services- provides family support services, youth programs, legal advocacy and ex-offender support for Mexican/ Latino families.

Neighborhood House

Sandy Fuller, Director of Programs

179 Robie St. East, St. Paul, MN 55101

Phone 651-227-9291 Fax 651-227-8734

Services- Multi-service center supporting residents of St. Paul's West Side, including Mexican Chicano residents. Services empower families to achieve their full potential by providing programs which affirm their own culture, cultivate human relationships and interaction with community groups. Provides day care services, ESL and workplace English, job retention services and youth programs.

Lyndale Neighborhood Association- Mujeres

Latinas en Accion-

Tracy Fisher, Community Organizer

3537 Nicollet Ave S. Mpls 55408

Phone 612-824-9402 Fax 612-824-6828

Web site www.lyndale.org

Email- lauraj@lyndale.org

Services- New American Mexican/ Latina immigrant women from Ecuador, Guatemala, Mexico, Costa Rica and other countries are supporting one another to increase their self sufficiency through a wide variety of self help projects. See Star Tribune article of April 8th www.startribune.com.

- Drivers Education
- Spanish-language classes CPR & fire prevention
- Exercise and makeup classes,
- Tenant rights

Resource Center of the Americas

3019 Minnehaha Ave S. Minneapolis MN 55406

Phone (612) 276-0788 Fax: (612) 276-0898

Web site- <http://www.americas.org>

Email- info@americas.org

Services- The Resource Center of the Americas provides information and develops programs that demonstrate the connections between the people of Latin

America, the Caribbean, and the United States. For more than fifteen years we have built bridges across communities, highlighting the voices of the silenced and ignored. The Resource Center looks forward to continuing that work by defending human rights in the era of globalization.

Whittier Community Development Corporation

John Flory, Business Development

2845 Harriet Avenue South

Minneapolis, MN 55408

612-879-0109/612-871-2923 (fax)

Web Site- www.webcenter.org

Email jflory@webcenter.org

Mercado Central- small business incubator focused on the Mexican-Latino community, located at Bloomington and Lake in South Minneapolis.

Russian/ Eastern European Resources

Jewish Family Services

Gayle Saeks, Vocational Manager

790 Cleveland Ave S. Suite 227, St. Paul, MN 55116

Email gsaeks@real-time.com

Services- Helps new immigrants with career counseling, job seeking skills, English as a Second Language, workplace English, assessment, electronic job data base, work readiness training and job retention services.

Jewish Family Service of St. Paul

790 South Cleveland Avenue, Suite 227

St. Paul, MN 55116

Phone: (651) 698-0767 FAX: (651) 698-0162

Web site www.jfssp@usinternet.com

Jewish Vocational Service

Larry Greenbaum, Director

1500 S Highway 100 #311, Minneapolis, 55416

Phone 612-591-0300 Fax 612-591-0227

Email jvsmpls@aol.com

Job Seeker Services- career counseling, job seeking skills, assessment, electronic job database, work readiness training, daycare service referrals, job retention services, ex-offender support, transit/transportation service referral.

Employer Services- Recruitment/referral of candidates, pre-screening of candidates, electronic job database, specific employer-required training, job retention support services, customized training.

APPENDIX E

**Inclusive Organizing Activities in the Twin Cities,
Compiled by the Center for Neighborhoods
(Useful for Peer Contacts and Support)**

Big Picture View

Inclusive Organizing Activities in the Twin Cities

Children and Families Services- Citizen Leadership Development Initiative

- ♦ Five northside neighborhoods will be participating through funding from Prudential
- ♦ Residents of color will be hired 20 hours a week as organizers for 6 months with neighborhood associations
- ♦ The neighborhood associations will support these organizers to mobilize members of cultural communities to develop and implement a project that meets their needs and uses their assets- Contact Joan Vanhalla, 612-341-1640

ISALAH

- ♦ Working with new immigrants in Minneapolis and St. Paul, mostly through faith communities
- ♦ Doing asset interviews, developed Mercado Central, developing international market on the East side of St. Paul
- ♦ Working with immigrants to change laws around getting ID's and Driver's licenses, etc.

New American Collaborative- Wilder Foundation in partnership with immigrant groups and funders

- ♦ Immigrant organizations are members of the Core Partnership making all policy and funding decisions
- ♦ Capacity Building task force is offering monthly trainings for immigrant organizations on board self-assessment, fundraising, governance, marketing, etc., will also provide funds for immigrant organizations to purchase technical assistance they choose.
- ♦ Funding task force- Seeking to develop an immigrant controlled foundation
- ♦ Information task force- seeking to educate the broader community and civic organizations on how to be welcoming to new immigrants, providing information on the many cultural communities in the Twin Cities
- ♦ Leadership task force offering a year long training for 20+ immigrant leaders in bi-cultural leadership methods

VOICE in Phillips Initiative

- ♦ Seeking to build long-term relationships among new immigrants and their neighbors
- ♦ Sponsored by the Minneapolis foundation with two national grants
- ♦ Coordinated by a Council of members from diverse immigrant and low income organizations.
- ♦ Have provided trainings in relation to ISALAH on relationship based, and culturally specific organizing
- ♦ Provided 20 groups with \$5000 grants to do individual asset interviews, 500 have been done.
- ♦ Moving into action phase with implementation grants for groups- for example a book on relationships between Somali mother and daughters
- ♦ -Powderhorn Park neighborhood would like to replicate this effort in their neighborhood
- ♦ May get funding to continue past October 2001 from the Office of Refugee Resettlement

Frogtown Neighborhood

- ♦ Collaborative among 5 organizations in frogtown, seeking to do joint board trainings and a joint annual meeting
- ♦ Frogtown Pluralism Circle
- ♦ Wilder foundation is seeking to do a year long, community leadership training for emerging leaders
- ♦ Two year 4H youth leadership training for frogtown adults and youth in partnership with 3 rural communities

Hathorne/Jordan- Southeast Asian Outreach

- ♦ Partnership between Hawthorne, Jordan, Cleveland and South East Asian Community Council
- ♦ Training and mentoring provided by the Minneapolis Training Program for Neighborhood Organizers

Lyndale Neighborhood Association

- ♦ Lyndale youth leadership initiative- youth developing and implementing their own activities
- ♦ Mujeres Latinas en Accion- self help initiative with latina women is also connecting them with the neighborhood
- ♦ Seeking to develop outreach with Somali

Central Neighborhood PEACE Initiative

- ♦ Involving low income residents of color, block club leaders local agencies in 2 year long health realization training
- ♦ Seeking to build understanding and cooperation among diverse groups by bringing forth innate wisdom in people

North Minneapolis Community Venture

- ▶ Seeking to involve all 7 northside neighborhoods to engage low income people in empowering themselves to increase their wealth and assets. Plan to fund many kinds of grassroots leadership development
- ▶ Circles of Unity has been funded by NWAf creating clusters by culture, age, gender ect. building long-term relationships among people and doing power analysis and action steps.
- ▶ Hawthorne Jordan Ministerial Alliance- has been funded by NWAf to do asset sharing among members of their congregations and later this spring with residents and local organizations and neighborhood groups in North Minneapolis. Training in asset mapping provided by Lyndale Neighborhood Association

Community Leadership Institute- with St. Thomas and NRP

- ▶ Will start a class of 25 leaders in Spring of 2001, a long-term training on all parts of community change
- ▶ In future years sessions may go into depth on issues of inclusive organizing

Organizing Apprenticeship Project

- ▶ Trains community organizers for both urban and rural organizing in how to involve diverse communities
- ▶ Interns are placed in 6 month paid internships with organizations committed to community organizing
- ▶ Would be open to collaborating with our Inclusive Organizing project to support local pilot organizations

Minneapolis Training Program for Neighborhood Organizers

- ▶ Trains staff organizers from Minneapolis and St. Paul neighborhood groups through six month program

Minneapolis Youth Coordinating Board

- ▶ Supporting youth to work as equal partners with adults in neighborhood revitalization efforts
- ▶ The CYB in partnership with the Center for Neighborhoods and the Institute of Cultural Affairs will be
 - ◆ Hosting two day training in May on Youth as Facilitative Minneapolis Center for Neighborhoods
 - ◆ Hosting 1/2 day conference in St. Paul on May 19th on Youth as Facilitative Leaders- with invitations 300 local youth groups and neighborhood groups to attend.

Minneapolis NRP Program

- ▶ Hosted Training on Inclusive Organizing- at Feb 24th Event, Jay Clark Facilitated, Lyndale, Hawthorne, and a Union Presented, 40 people from 30 neighborhoods attended.
- ▶ Many neighborhood groups will be starting outreach for NRP Phase II and are seeking resources to be inclusive in their outreach efforts.

Local Initiatives Support Corporation

- ▶ Paid career transition internships within CDCs for new leaders

Inclusive Organizing Resources being developed in the Twin Cities

Center for Neighborhoods- Affordable Housing Technical Assistance

- ▶ Providing resources for neighborhood associations to involve renters, and other groups in neighborhood housing committees

Center Outreach- Case studies of successful neighborhoods being done by metro state student.

New American Collaborative- seeking to inform the broader community on the assets, culture of new immigrants

Minneapolis Foundation- web site has in-depth background on three immigrant communities in MN

Walter Dill Scott Foundation- will fund training for consultants on how to be culturally competent in working with immigrant organizations

APPENDIX F

Recommendations for Further Contact

Welcome Packet

Samples from the Hamline/Midway Coalition. Call Cathy at (651) 646-1984.

Culturally-Specific Food Do's and Don'ts

Westside Family Center has an excellent resource on planning what to serve at multicultural gatherings. Call Maria at (651) 205-4264.

"I'll supply the paint if you can get a group together."

From Petey Mitchell's Brush With Kindness Project that District 7 may want to replicate. Call Petey at (651) 771-1152 x19. He could also offer advice on culturally-specific task forces and working with faith-based organizations.

Partnering of Neighborhood Organizations with Cultural Organizations

Call Elena at (612) 722-4817 for more information about whom to contact.

APPENDIX G

Compendium of Guidelines for Multicultural Organizing

“Cultural Diversity / Inclusiveness”

“Guidelines for Multicultural Collaboration “

Hand-out: “Two Views of Racism and Solutions”

“Race, Ethnicity, and Community Development - Implications for Policy and Practice”

Discussion of Organizer’s Levels of Community Involvement and Profile of a Successful Organizer

Tips for Cross-Cultural Collaboration

Discussion of American Indian view of Leadership

Hand-out/Discussion of Leadership, Leading Effective Meetings

Hand-out: “Basic Guidelines for Culturally-Respectful Discussion Groups”

Hand-out: “Characteristics of Low- and High-Context Communication Styles”

“Self-Assessment: High/Low Context”

A Community Builder’s Tool Kit (see sections ‘Tackle Racism First’; ‘Draw Strength from Multicultural Identities’; ‘Bridge Language Barriers’)

Topic-Specific Guide

Cultural Diversity/ Inclusiveness

Key Issues

Cultural and ethnic diversity is an asset valued by neighborhood residents. With much of Minnesota looking and sounding homogeneous, many residents of Minneapolis and St. Paul neighborhoods value the opportunity of living with people of diverse ethnicities, cultures and languages.

Welcoming the gifts and talents of all is the key to a strong block and neighborhood. Residents who develop relationships of trust among their diverse neighbors have a greater sense of safety and their blocks become safer as well (according to a Harvard study of 400 block clubs in Chicago.)

Residents of color often have strong neighborhood networks. Long-term neighborhood residents of color, as well as more recent arrivals from other cities or countries often develop strong informal support networks in their neighborhoods and city-wide through their extended families, churches, and immigrant associations. Neighborhood staff and volunteers can link up with these informal and formal networks to help residents of color find out about the resources, activities and opportunities available to them through their neighborhood association. If a cultural community lacks an accessible gathering place in your neighborhood, help them to find one.

Common Problems and Solutions

Neighborhood associations and district councils often struggle to involve residents of color. For many neighborhood groups, their volunteer base often is found among home-owners, who have a long-term financial stake in the neighborhood. Renters (of all backgrounds) often do not identify themselves as much with their geographic neighborhood. While more and more families of color are buying homes in Minneapolis and St. Paul, many families of color find it difficult to buy a home because of credit barriers, and other issues. Because more families of color rent, rather than own their home, they often feel less of a long-term tie to their neighborhood and are less likely to get involved with their neighborhood association or district council. However, even when people of color become home owners, many of the barriers listed below make it less likely that they will become active with their local neighborhood association.

Language and cultural differences can pose barriers to participation. New immigrants who do not speak English as a primary language and who have customs different than the mainstream, experience additional barriers to getting involved with their neighborhood group.

Differences in the internal authority structures of ethnic communities can also cause barriers to participation. Members of different ethnic groups have very different ways of relating to authority. Not everyone participates in the way European Americans do. The assumptions of how decisions are made and how communication happens are very different for each ethnic community. The culturally-specific resource organizations listed in the MCN's Resource Directory can provide your neighborhood group with valuable guidance on how to best engage with the organizational structures of the ethnic groups that live in your neighborhood.

Kinds of resources listed in this section

- Diversity Training
- Translation Services
- Cultural Organizations
- Leadership development support programs

Successful Strategies

To find new members, go to them. Everyone feels more comfortable on his or her own home turf. Neighborhood volunteers can contact residents of color in places they feel comfortable in- over back fences, and front steps in public schools & parks, at churches, temples, mosques and cultural associations. Ask the families about their concerns and hopes for the neighborhood to spark a conversation.

- **Identify and support the “bridge builders” in your neighborhood.** Develop a list of bilingual residents who are available to translate at neighborhood meetings or for one-on-one translation with residents. Make use of the students of color and bi-lingual students attending the schools and/or colleges in your area to help with your outreach. Encourage the residents of color involved with your neighborhood to apply to participate in the leadership development programs available locally. Make use of the training, outreach and organizing resources of the organizations listed in the MCN’s Resource Guide. Often times culturally-specific service providers and self-help groups are willing to do joint outreach projects and programs with local neighborhood associations, and can become a co-applicant in a grant request with your organization.
- **Share your success stories of inclusive organizing with others.** During 2000 the Minneapolis Center for Neighborhoods will be doing interviews with Twin Cities neighborhood groups to find out the methods and strategies they have found successful to include neighborhood residents of all ethnicities in their civic improvement efforts. Please call the MCN at 612-339-3480 to find out how to offer your ideas to Dorothy Mayer, the consultant who is coordinating the “Best Practices for Inclusive Organizing” project.
- **Work for changes in wider systems to ensure justice for all.** A wonderful list of resources was collected for the 1999 Cities at Work forum, Beyond Tolerance: A call to Action, including “48 Steps You Can Take to Help End Racism,” Action Resource Directory, a “Call to Action” Message board and links to other web sites supporting anti racism activities, www.wilder.organization\suc\comform.html, Linda Hoskin 651-642-4060.

Guidelines for Multicultural Collaboration

by Marya Axner and Marcelle E. DuPraw

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- Learn from generalizations about other cultures, but don't use those generalizations to stereotype, "write-off," or oversimplify your ideas about another person. The best use of a generalization is to add it to your storehouse of knowledge so that you better understand and appreciate other interesting, multi-faceted human beings.
- Practice, practice, practice. That's that first rule, because it's in the doing that we actually get better at cross-cultural communication.
- Don't assume that there is one right way (yours!) to communicate. Keep, questioning your assumptions about the "right way" to communicate. For example, think about your body language; postures that indicate receptivity in one culture might indicate aggressiveness in another.
- Don't assume that breakdowns in communication occur because other people are on the wrong track. Search for ways to make the communication work, rather than searching for who should receive the blame for the breakdown.
- Listen actively and empathetically. Try to put yourself in the other person's shoes. Especially when another person's perceptions or ideas are very different from your own, you might need to operate at the edge of your own comfort zone.
- Respect others' choices about whether to engage in communi-

cation with you. Honor their opinions about what is going on.

- Stop, suspend judgment, and try to look at the situation as an outsider.
- Be prepared for a discussion of the past. Use this as an opportunity to develop an understanding from "the other's" point of view, rather than getting defensive or impatient. Acknowledge historical events that have taken place. Be open to learning more about them. Honest acknowledgement of the mistreatment and oppression that have taken place on the basis of cultural difference is vital for effective communication.
- Awareness of current power imbalances – and an openness to

hearing each other's perceptions of those imbalances – is also necessary for understanding each other and working together.

- Remember that cultural norms may not apply to the behavior of any particular individual. We are all shaped by many, many factors – our ethnic background, our family, our education, our personalities – and are more complicated than any cultural norm could suggest. Check your interpretations if you are uncertain what is meant. ●

For more information, check the Community Tool Box website at: www.toolbox.org

Moving beyond blame

We all have to learn about each other within our own cultures. Then we have to take what we've learned within our culture and educate other cultures about it. We can't just point our fingers at one culture and blame them. I know there's a long history of slavery [in this country] and of Native Americans being killed. I'm here because my ancestors were brought over here as slaves, but I'm not going to blame somebody for it. I'll create my own culture and teach other people about the culture of my ancestors.

— Teen woman

I'm African American, and there are different cultures within my own culture. But if we continue to blame other cultures for us being here for various reasons, we aren't going to get anywhere or educate anybody. So I can't blame my friend right here for what her people did to my people.

— Teen woman

*Two Views
of
Racism and Solutions*

**When
racism is seen as:**

Individual race prejudice and
stereotyping which influences one's
behavior; cultural insensitivity
and ethnocentrism...

The misuse of systemic power
(race prejudice
plus the power of
systems and institutions)...

**Then,
solutions that seem reasonable are:**

Prejudice reduction
and attitude adjustment;
building good interracial
relationships;
cultural sensitivity training.

Dismantling
racism/institutional
transformation—a long-term,
ongoing process of change,
touching every aspect of
institutional life;
structural change creates the
context for building trust and
enhancing intercultural
sensitivity and respect.

Race, Ethnicity and Community Development

*Lyn Harrison,
Paul Hoggett
and Syd Jeffers**

COMMUNITY DEVELOPMENT JOURNAL VOL. 30 NO. 2 1995

Implications for policy and practice

Participation and Involvement

When thinking about black and minority ethnic participation in community initiatives, one needs to be wary of having in mind some kind of idealised notion of good practice in which a "good" initiative constitutes a kind of multi-faceted and multi-coloured rainbow of different groups and communities. In reality we found that initiatives with such a broad base of participation were virtually non-existent in our three localities. Most initiatives were

mono-ethnic in character. On reflection, this should not have surprised us. The absence of participation does not imply exclusion. The vast majority of community organisations form around a particular interest or issue which tends to be specific to the culture of the particular group. There is a danger that the desire to see different groups participating together forces "marriage" onto partners who would sooner stay apart. We would suggest that amicable cohabitation of the same space should not be grudgingly construed as "the best that can be hoped for" but rather should be seen as the proper relationship required by groups whose differences are at that time, and for the foreseeable future, incommensurable. Generalising from this instance we can say with some confidence that where multi-racial community participation occurs, it assumes two basic forms. The less frequently occurring instance refers to situations in which different racial or ethnic groups work together in common cause. A more frequently occurring form of common participation occurs where different groups and communities cohabit the same local centre which acts as a safe "umbrella" under which different initiatives can go about their business. In such instances cohabitation will inevitably spill over into dialogue but this typically requires deliberate encouragement and the conscious creation of opportunities for interaction.

In thinking about participation, it is therefore useful to think in terms of degrees of involvement. At the most basic level, participation can refer to the usage of a centre or facility by different groups, here the key issue is "access" and "accessibility". At another level, participation refers to involvement in the running of one's own group and at a further level still it refers to involvement in the management of the initiative as a whole.

Once an initiative has achieved a reasonably broad base of usage of its facilities, the question it then confronts is how or whether to achieve a similarly inclusive approach to the management of the initiative itself. It should not always be believed that such forms of involvement are a necessary "good" in their own right. The idea of "empowerment", that communities or groups should acquire the skills and confidence to manage their own affairs, may itself be a culturally relative value. After a number of years working with Asian elderly people, a local community worker had to admit that her original desire, that the elderly would take on the management of their own club, was probably misplaced. The elderly people concerned clearly had no desire to be "empowered" in this way, having had a lifetime spent providing for others they had a legitimate expectation that now something would be provided for them.

In many instances, however, the lack of involvement by minority ethnic groups is much more a product of previous experiences of exclusion. Several of our case studies had adopted methods of positively building-in such forms of involvement. Among those methods we list the following:

Reserved Places: here a certain number of places on the project's steering or management committee are reserved for minority ethnic representatives.

New Members Meetings: the organisation of meetings to which new members of an initiative are specifically invited almost as a form of "induction training".

Black Workers: despite the risks of polarisation and "insiderism" this often acted as a signal that an initiative was open to black people. As a practical level, having someone with language skills, for example, also made it possible to bridge linguistic barriers.

Community Development Support: here workers "target" specific individuals from minority ethnic groups and provide them with intensive, individual and on-going support in order to give them the confidence to become involved in the management of the initiative.

Style of Meetings

The style in which activities are run is another factor which may inhibit participation by certain groups. It is important to avoid language and procedures which unnecessarily complicate and formalise events. While it is often desirable to have friendly and informal approaches to meetings it is possible for this very informality to identify "people like us" from outsiders. The nature of joking and the degree of familiarity between people, which often contributes to good working relationships, is often based on specific cultural norms which may exclude others in terms of ethnicity, sexuality or age.

Access

Much of our research focused on groups or individuals from different communities coming together for "public" meetings or social events. These were frequently taking place within "public" buildings such as neighbourhood or community centres. In order for these spaces and meetings to be welcoming and not exclude particular "constituencies" within a community, then there are several dimensions to access which need to be considered.

Location

The space around a "community centre" and indeed the routes by which individuals will reach this destination must be safe. This relates to freedom from physical violence, racial threats and from the dangers of heavy, fast-moving traffic on major roads, which are particularly significant where access by women, young children and racialised minorities is being sought. In some cases it is important to understand that certain groups within the community can only travel very short distances on a regular basis. Frail elderly people, people with physical disabilities and people (generally women) with young children (all of whom have disproportionately low access to private transport) will need activities held close to their homes, and ideally within the small geographical territory in which they carry out

their daily routines. Leisure centres which are well away from shops, schools and housing developments, even if with reasonable public transport, will not be attractive to certain members of its "catchment" population.

Image

Any community initiative, particularly if it is based around a building or centre, will project a certain image to people within the area where it is located. For example, one could not help but be struck by the institutional feel of some neighbourhood centres so it was not surprising to find some local respondents felt that the Centres were widely perceived by local residents as being for the less fortunate and disadvantaged. In another case we saw that "the image" of a centre is something which can be shaped and moulded. Members of the centre were acutely aware that the image of the community centre would itself include and exclude and they struggled hard to create a centre which combined both "educational" and "social" characteristics.

The image an initiative or centre conveys will be strongly influenced by the impressions people gain of it when making contact. Changes which could influence this impression formation process were opening a cafe in the large recreation foyer, providing background music, having a black volunteer to run the reception desk, and so on.

Nature of Activities

The point is obvious, but people will not be drawn to a community organisation if it does not run activities that they wish to be involved in. Many community workers find themselves in something of a dilemma here. On the one hand they share the commitment of the project they work for to encourage local people to organise their own activities, but on the other hand they recognise that at times it may be necessary for paid workers to put on events, run clubs etc. to draw people in who might not otherwise become involved. Most of the community workers we spoke to felt that if an initiative was serious about wishing to broaden its base of participation, then positive action strategies had to be developed through which workers made conscious attempts to do outreach work with target groups who were under-represented within the initiative, even if this required more of a "community service" model of working through which clubs etc. were, at first, "laid on" in the hope that they would eventually become self-managing.

However, workers do not always consult their own management committees when embarking upon a positive action strategy. It is important for paid workers to discuss the need for such a strategy with the community organisation to which they are accountable. Failure to do so will almost inevitably lead to resentment as the dominant group(s) within the initiative perceive that "their" community workers appear to be working with those "other" groups. Unless this is openly discussed and worked through, the assumption of "favouritism" that many white working class people have –

i.e. that "the authorities" always prefer to give resources to minority groups – will be simply reinforced.

The case studies also revealed how the need for a positive action community development strategy may conflict with other objectives an initiative may have and particularly the need for financial viability. Financial pressures make it more difficult for projects to prioritise work with under-represented groups even where there is a will to do so. Although many projects will charge nominal rent for targeted groups who wish to use facilities, the day-to-day pressures inevitably lead to conflicts over use of space. The danger is that positive action work soon becomes seen as a luxury the project cannot afford.

Community Levels

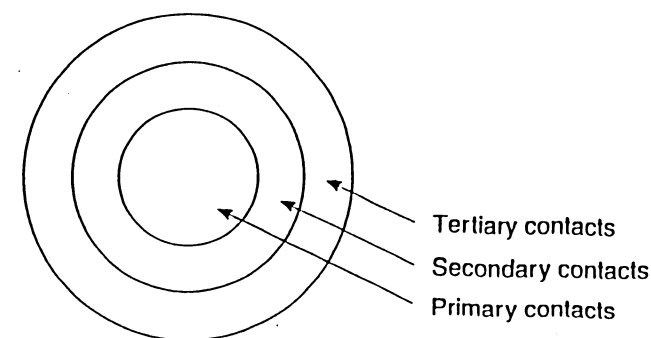


FIGURE 1.1 Organizer's Contact Intensity and Influence

One of the most critical factors affecting organizing outcomes hinges on determining how strategies and tactics are played out. These are based on the nature and intensity of contact and influence that help determine the constraints placed on the organizers' (whether indigenous or not) knowledge and identification with the community and when and how technical skills may be brought into play. This "meta approach" helps organizers arrange their strategies and tactics within boundaries that are goal, task, skill, and process specific. We suggest that the degree and nature of contacts is a three-tier process that—for the sake of simplicity—may be conceptualized as contact intensity and influence at the primary, secondary, and tertiary community levels (see Figure 1.1).

The primary level of involvement, which requires racial, cultural, and linguistic identity, is the most immediate and personal in the community. It is the most intimate level of community involvement in which the only way of gaining entry is to have full ethnic solidarity with the community. For example, this level would not be pos-

sible for a Chinese American in a Vietnamese or African American area or a Turkish Muslim in an Arab American area.

The secondary level is one step removed from personal identification with the community and its problems. Language—although a benefit and help—is not absolutely mandatory. Many of the functions are those of liaison with the outside community and institutions and service as a resource with technical expertise based on the culturally unique situations experienced by the community. Examples of persons able to work at this level include a Puerto Rican in a Mexican American neighborhood or a person who identifies herself or himself as Haitian in an African American area.

The tertiary level is that of the outsider working for the common interest and concern of the community. Cultural or racial similarity is not a requirement. These organizers are involved primarily with outside infrastructures as advocates and brokers for communities of color. However, their tasks are less that of liaisons than of helpful technicians approaching or confronting outside systems and structures. Clearly, whites and dissimilar people of color may be particularly effective at this level.

scribed can probably also walk on water. Realistically, it is more a set of goals to be used by organizers and communities together to help achieve desired changes. Note that many of these qualities are addressed later by each contributor in describing a particular community. You will find illustrations and examples of parts of this model in progress throughout the chapters that follow.

1. *Similar cultural and racial identification.* The most successful organizers are those activists who can identify culturally, racially, and linguistically with their communities. There is no stronger identification with a community than truly being a part of it.

2. *Familiarity with customs and traditions, social networks, and values.* A thorough grounding in the customs and traditions of the community being organized is especially critical for those people who have cultural, racial, and linguistic identification, but who, for a variety of reasons, have been away from that community and are returning as organizers.

For example, how have the dynamics between organized religion and the community changed over the last decade? Ignored, its effect may imperil a whole organizing effort. Both defining the problems and setting goals to address them are involved. A number of Latino mental health and advocacy programs regularly consult with priests, ministers, and folk healers about the roles they all play (or might play) in advocating mental health needs. These mental health activists are very clear about the importance of these other systems—formal and informal—in the community's spiritual life. The superstitions and religious archetypes are addressed by a variety of representatives, thereby making the advocacy work that much more relevant and effective. The Native American nations defer to their medicine man and take no actions until he has given approval. Similarly, the Vietnamese, Cambodian, and Laotian communities have strong religious leaders who help define community commitments and directions. At the same time, in these communities, as well as in most other communities of color, historical traditions must be acknowledged and respected.

All too often there exists a cultural gap, as typified by younger, formally educated organizers working with community elders. The elders may be too conservative for the young organizers, or they may disagree about tactics. Knowledge of and appreciation for the culture and traditions will help close the gap among key actors or at least reduce the likelihood of unnecessary antagonisms.

3. *An intimate knowledge of language and subgroup slang.* We separate this dimension from the one just mentioned to emphasize its importance. Knowledge of a group's language style is indispensable when working with communities that are bi- or monolingual. Many embarrassing situations have arisen because of the organizer's ignorance of a community's language style. Approved idiomatic expressions in one area of the community may be totally unacceptable in another. Some expressions have sexual overtones in one community but are inoffensive in others. Certain expressions may denote a class bias that may be offensive to one group of people or

Organizer's Profile

What follows is a summary of those qualities—knowledge, skill, attributes, and values—that we believe are most important for the success of organizers. The list is an idealized one; those few who have already fully attained the lofty heights de-

another. The pejorative way homosexuals and bisexuals are referred to in some Latino communities represents another important example.

4. *Leadership styles and development.* Organizers must be leaders, but they must also work with existing community leaders and help train emerging leaders. There are significant differences in leadership styles from one community of color to another. Indispensable to the makeup of successful leaders are their individual personalities, how they shape their roles within the organizing task, and how their personal values help shape a worldview. However achieved, leaders should have a sense of power they use respectfully within the community.

5. *A conceptual framework for political and economic analysis.* An understanding of the dynamics of oppression through class analysis is paramount as well as sophisticated knowledge of political systems with their access and leverage points. Organizers must be able to appraise who has authority within the ethnic community as well as who in it has power (often less formally acknowledged). The sources of mediating influence between the ethnic community and wider communities must also be understood. This knowledge fulfills two needs: (1) It helps give organizers the necessary analytical perspective to judge where the community fits in the hierarchy of economic status; and (2) it serves as a tool for educating the community, thereby increasing its consciousness of the roles and functions of the organizer within broader economic and social systems.¹⁸

6. *Knowledge of past organizing strategies, their strengths and limitations.* Organizers must learn how to structure their organizing activities within a historical framework. Because so little knowledge building is evident in the field, organizers must share their experiences—both positive and negative—to illuminate those techniques that appear to have or have not worked in the recent past.

7. *Skills in conscientization and empowerment.* A major task of organizers in disenfranchised communities is to empower people through the process of developing critical consciousness. How the personal and political influence each other, and the local environment in which they are played out, is a key to this process. It is not enough to succeed in ameliorating or even solving community problems if there is little or no empowerment of the community.

At the same time, the organizer must understand power as both a tool and as part of a process. As Rubin and Rubin write, "Community organizations need not focus exclusively on campaigns to achieve specific goals; they can make building their own power a long-term effort."¹⁹ Power may be destructive or productive in the sense of germinating ideas and concerns and being integrative, or community building. Of course, power is typically experienced in poor communities as both a negative and a positive. The kind of power based on threats is often the most common in disenfranchised areas. When Organizer A makes Target B act in ways it does not wish to act solely because of the sanctions A can levy against B, typically this becomes an imposed "win-lose" situation.²⁰ A limited special hiring program usually takes this form.

Power may also be a form of exchange: Organizer A and Target B involve themselves in a reciprocal relationship or exchange because both parties have something to win from the process. Exchange is an integrative component of power because it involves some degree of trust in which the final outcome may be "win-win." Coalition building often takes this form. Power may also be defined as love—love of community, lifestyle, or family—that should motivate an organizer and the community. The corruption that often flows from excessive concentrations of power must also be taken into account.

Organizer and community need to view each other as subject rather than object, as learners and as equals. No organizer should enter a community with a sense that she or he has *the* answers. The development of critical consciousness through the process of conscientization may be visualized as a double spiraling helix: Both the organizer and community learn from each other, the problems at hand, and the strategies and tactics they employ (Figure 1.2).²¹ The phenomenology of the experience is based on praxis, the melding of theory and experience, for both parties, which in turn makes them stronger actors because their learning is mutual, supportive, and liberating of any preconceived notions one has about the other.

8. *Skills in assessing community psychology.* Organizers need to learn about the psychological makeup of their communities free of stereotypes. Scant attention has been paid to this knowledge area by most community organizers. Creating a methodology without understanding the motivations of the community is risky.

Organizers also need to understand what keeps a community allied and synergized. What is the life cycle of the community? Is it growing, mature, or declining? Are there new arrivals? Have families been in the community for generations? Does

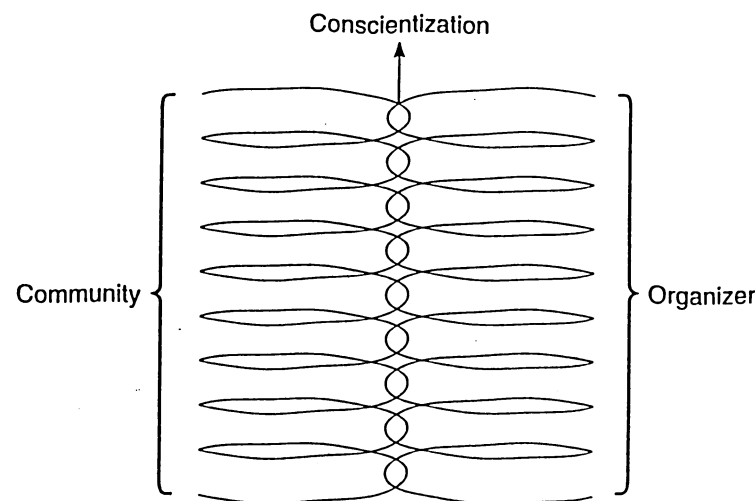


FIGURE 1.2 Development of Critical Consciousness

their language work as a cohesive force or, because of the multigenerational patterns, serve as a problem in getting people together? If the community has experienced a failure recently (such as the loss of a valued school, a religious institution, or health center), what has this done to the shared psychological identification with the community? Does the community feel frustrated and powerless? Or has the loss served to focus anger? If the latter is the case, what strategies may be employed to mobilize the community to action?

9. *Knowledge of organizational behavior and decision making.* Knowledge about organizational behavior and decision making are critical to an organizer's success. The work of Bachrach and Baratz regarding decisionless decisions and nondecisions as decisions has demonstrated its worth in the field. Decisionless decisions are those decision-making strategies that "just happen" and "take on a life of their own." Nondecisions as decisions are defined as "a means by which demands for change in the existing allocation of benefits and privileges in the community can be suffocated before they are even voiced or kept covert; or killed before they gain access to the relevant decision-making arena; or, failing all these things, maimed or destroyed in decision-implementing stage of the policy process."²²

An awareness of these dynamics is necessary both to be able to ascertain strategies being employed by the institutions targeted for change and as a tactic that may also be employed by the community in its organizing. A thoughtful understanding of organizational behavior may also help community organizations avoid creating the kind of dysfunctional arrangements (such as people who try to control initiatives by hoarding valuable information) that cause members to abandon an organization.

10. *Skills in evaluative and participatory research.* One of the reasons that communities of color have lost some of their political, economic, and legal battles is the increasing vacuum created by the lack of supportive information. Many communities are victimized by data and demographics that have redefined their situations as unmanageable, therefore making them susceptible to mean-spirited external intervention. An expanded role for organizers is needed to include developing skills in demographic and population projections and in social problem analysis. More organizers should develop concepts and theories about the declining social, economic, and political base of communities of color and how people are still managing to survive in times of open hostility and encroachment on their civil rights and liberties. Crime, including that related to drugs, is a major arena for these pressures.

Research continues to be an indispensable and powerful tool for social change. Organizers should pay special attention to the use of participatory approaches in which both researchers and community members are involved as equal participants in securing knowledge to empower the community.²³

Skill in evaluation research is another indispensable tool for organizers. We are suggesting that evaluative research not necessarily be used to assess program outcomes but to analyze the success and value of different organizing strategies and their

relevance in disparate situations. Emerging technologies—such as the Internet and urban databases—must not be ignored.

11. *Skills in program planning and development and administration management.* One of the bitter lessons learned from the War on Poverty had to do with the set-up-for-failure nature of the administrative jobs offered to many people of color. Most had little or no administrative or managerial experience. One of the editors, then little experienced, was offered a position that required him to administer a four-county migrant education and employment training program. With crash courses on organizational behavior, information processing, and budgeting, he met the challenge, but many mistakes were made along the way. Needless to say, the mistakes were widely reported by the program's detractors and administrator's enemies.

Many administrators of color have fallen by the wayside because they were not given the opportunity to sharpen their managerial skills, and thus, a self-fulfilling prophecy of incompetence was validated in the eyes of people who wanted to see these programs fail. Organizers must be aggressive in seeking out this knowledge base and not be deterred by institutional barriers—financial, political, or otherwise—to attaining it. Performing mentoring functions may become increasingly urgent over the next few years as, in President Clinton's phrase, a "bridge to the twenty-first century."

12. *An awareness of self and of personal strengths and limitations.* Reading through our list may raise the question, "Does such a superorganizer possessing all the enumerated skills and knowledge exist?" The answer is both yes and no.

There are people throughout the country with these skills, and many who have most of them. Organizers should know when to seek help, when to share responsibilities, and when to step aside to let others take over. Conversely, skilled and knowledgeable organizers must be open to sharing their expertise with communities and community leaders.

A successful organizer is one who gains respect within the context of the actions being taken, not the individual who is (or appears to be) more knowledgeable than someone else. Honest intentions and abilities are worth more than college degrees. Organizers also need to understand how to react to stress. We all have our ways of coping with conflict. We need to know when our coping is no longer working for us, thereby jeopardizing the community. The danger of burnout is too well documented to be ignored, especially when the risks of taking out our frustrations on the community escalate.

Finally, we would like to caution against the very seductive, but equally dangerous concept of "doing it for the community." Not only is this likely to undermine core empowerment building, it also vastly increases the risk of the organizer feeling exploited, or "being eaten alive" by the most important people with whom she or he is working. All too often the result is an organizer who, as an act of self-preservation, abandons a community and provides naysayers with one more "proof" that even the well intentioned do not have the courage of their expressed convictions.

Training & Development, Oct 2000 v54 i10 p71

Online Cross-Cultural Collaboration. (Brief Article)
Dianne Hofner Saphiere.

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Do you work with culturally diverse groups and wonder whether you are doing all you can to maximize effectiveness? Are you interested in a fun new technique for collaborating with many people over the Web or intranet?

An international online group of professional interculturalists that I moderate recently engaged in a contest to generate the best tips for working with intercultural groups. We all came out winners, because we now have access to a list of the best insights from intercultural leaders. It was also a great way for group members to learn more about our differing orientations to our profession.

The winning tips:

Be mindful. Be aware of your own reactions to what's occurring during an inter-action and how they're based on your own culture. Use those reactions as a point of information: "Something's going on. Why am I responding in this manner?" Be mindful of others' behavior, and attend to the interactions that are occurring, your behavior, and how the interactions can be enabled.

Be comfortable with silence. Don't feel obliged to fill the void. Relax, observe, and allow a quiet space to occur.

Encourage differing viewpoints. Be sure to let a group diverge--to explore and understand each other's differing opinions thoroughly--before attempting to bring the group to agreement and common understanding.

Avoid debates. Discourage group members from persuading or debating; that's far too personal and stifling for many people. One technique for debaters is to have them take the opposing position.

Observe. Before you enter actively into a new group, observe: Is .

there a leader? Who talks? How do members seem to interact? You can develop an entire checklist of things to look for.

Tell stories. Across most cultures, short, relevant, personal stories and illustrations are an effective way to reinforce a theory and bring a concept to life. Encourage others to do the same.

Know thyself. To understand differences and be sensitive to other people's thoughts and feelings, we must be aware of our own thoughts, feelings, and biases. It is far easier to understand each other if we understand ourselves first.

Normalize diversity. Pick a topic on which you know there will be diverse opinions. Have people share their views and other views that they're aware of. Use that as a way to confirm that diversity is interesting, appreciated, and respected. Encourage participants to share cultural views during any part of the training if there's a difference that others might want to know about.

Acknowledge that values are a system for decision making. If we want to understand why a person behaves the way he or she does, we need to understand the context in which a decision was made--the context in which the person prioritized his or her value system and which value came out on top. For example, it's often said that Americans value time whereas people in other cultures value relationships. I can see that tendency in myself.

When I walk across town on my way to a meeting, whether I stop to visit with a person I know depends on the situation. Sometimes, my emphasis on timeliness rises to the top (I'm leading the meeting or it's a job interview); other times my emphasis on relationships rises to the top (depending on the person's status, family relationship, or other factors).

Estimate your timeline, then double it. If you're working from different locations, double it again. Working across language and culture barriers takes extra time and energy. Plan for it to avoid the added stress of falling behind schedule.

For a complete list of 130 tips, visit <http://www.nipporica.com/tips.htm>. We will be conducting a follow-up contest to further refine our list. If you would like to conduct online games for better collaboration, visit <http://www.thiagi.com/email101tips.html> for instructions.

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Leadership

Leadership was neither permanent nor constant . . . Rather it was temporary and intermittent as it was in the physical world . . . Twice annually, once in late summer and again in early spring does the occasion arise for exercise of leadership among the birds. Late in the summer, the birds assemble in flocks under the leader to proceed to the south; in early spring, they return under the guidance of a leader. When the need is ended, so is leadership. (Johnston, 1990, p. 61)

Traditional American Indian leadership is an expression of the unity of Indian values. In Indian communities, spirituality and service to a community are the most basic qualities against which good leaders are judged. Cecilia Firethunder noted that "leadership taps the power of the culture," and involves a "commitment to foster the success and growth of the entire community" (American Indian Research and Policy Institute, 1999, p. 6). In traditional Indian culture, spirituality is a core element of leadership.

A good leader learns to see things as they are connected to all other things, to be self-reliant, to have hope for the people and to trust in his vision. (Four Winds Development Project, 1984, p. 43)

Leaders are chosen for character, knowledge, experience and commitment to a community. Individuals do not seek leadership or exercise power by commanding authority over others. Leaders are chosen by consensus, based on the skills and knowledge needed by a community at any given time. These individuals are recognized for contributions they can make for community improvement. Leadership is shared, and as the needs of the community change, leadership roles also change.

In the past when we needed a warrior we made a warrior our leader. But when the war was over and we needed a healer to lead us, he became our leader. Or maybe we needed a great speaker or a deep thinker. The warrior knew his time had passed and he didn't pretend to be our

leader beyond the time he was needed. He was proud to serve his people and he knew when it was time to step aside.

When our leaders don't lead, we walk away from them. When they lead well, we stay with them... You can only lead as long as people will follow. (Nerburn, 1994, p. 175)

American Indian concepts of leadership differ in quality from more conventional views. This difference is based on values and norms of Indian culture. These are:

- Spirituality is a critical component of leadership;
- Elders are leaders because of their wisdom and experience;
- Individuals do not actively seek leadership positions, but are sought by community members;
- Leadership is shared by many; a single, 'absolute' leader does not exist; when a community withdraws its consent leadership roles end;
- Leaders lead by example and consensus, not by command or authority.

Effective leadership is necessary to build healthier communities. It is important to understand, therefore, that efforts to promote non-Indian leadership values in Indian communities will have negative or destructive consequences for Indian people.



No Limits for Leaders

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SOME THOUGHTS ON LEADERSHIP TO A CHINESE VICE-MAYOR

Friend ...

I define *Leadership* as *thinking well about the group as a whole* (and this includes yourself). To think well about the whole group, consider some working assumptions:

- that all human beings are born essentially the same except for some physical and gender differences like the ability to bear children.
- that all human beings are born intelligent, interested in being in each other's company, interested in learning about everything; and we are all born good.
- I am defining *intelligence* as *the ability to figure out what makes sense in any current situation*; it is not about book learning or educational degrees. It takes intelligence to figure out how to tune-up a car, to plant, grow and harvest a rice crop, to create art, to assist a young one to flourish, to lead a group.
- *that the only reason we humans sometimes do not behave sensibly and intelligently is because we have been hurt*, mostly through the accidents of our upbringing. Our good dear parents passed on to us the mistakes that were passed on to them. On my father's side of the family there were hurts that were passed down from generation to generation: people did not treat each other well, closeness was unknown, harshness, criticism, physical hurts and sarcasm were considered "normal." Feelings were never acknowledged; arrogance was "normal;" a sense was fostered of "being better than" everyone else. These lies which were passed from generation to generation by good people resulted in a great deal of alcoholism, suicide, broken marriages, broken lives and the poor treatment of others.
- *the "residue" of these hurts, which we all endured, is called patterns*. For instance, if I feel pulled to blame all the time, that is a pattern. It comes from my past. It is how I was treated.
- to the extent, as a leader, that I am not aware of these hurts or patterns I carry, I may find it "normal" to treat others the same way; this makes for very poor leadership. Women may experience my behaviors as sexist, young people may experience these behaviors as age-ist; if I act "better than" or "dumber than" someone else, those who work with me may experience my behavior as "classist."
- *Internalized Oppression* is the set of feelings and misinformation that members of groups carry about themselves and other members of their group; it is the turning inward of and adopting as true this misinformation which was directed at us from our earliest days; it is the set of roles and behaviors into which each one of us have been trained since birth which results in us acting in ways which keep us apart from others. These roles and behaviors include being trained into sexist, racist, classist and other behaviors and being told that these are "normal." ... more ...

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- to the extent I am not aware of the hurts or patterns of others (their Internalized Oppression) and I treat them poorly because of their behaviors, I will be ineffective as a leader (as well as being an oppressor).
- *symptoms of Internalized Oppression* may include behaviors I call the 5 D's and three I's: distrust, defensiveness, disappointment, denial and desperation; more symptoms include the 3 I's: invisible, insignificant, isolated.
- ***in your interaction with other human beings one of two things is happening***: either they show you their inherently good, loving, cooperative, interested self or they show you their hurts, their struggles, their patterns, their Internalized Oppression (all the same thing).
- ***the next big question for you as leader***: are you going to have a relationship with the human who is good, smart and who sometimes acts in pattern for which they are held accountable OR are you going to have a relationship only with the patterns?
- ***now a big one***: as leader, are you leading from your patterns?
- ***and***: when someone's patterns kick up your patterns, do you blame them for how you feel? ***When patterns come at you, it is not personal.***
- when people show their patterns, leaders often do one of three things: blame/criticize them, or do nothing or fire them from the job. These are not useful alternatives.
- reminder: we are all born good and are still completely good and when any of us acts on our patterns, we are accountable. We didn't ask for these patterns; but we have them and we are accountable for them. And, we are still good.
- ***what is needed for those you lead***: *standards of performance* (job description); *your assistance to succeed* at that job and established mechanisms of *accountability*.
- ***what is needed for the leader***: the same plus *self-awareness* so that you have genuine relationships with everyone; *consultation* with a broad range of people so that you develop effective proposals; *judgment* gained from experience; *skills* so that you create a climate of trust where everyone's thinking is welcome (even if they disagree).

Skills:

- learn to listen profoundly.
- learn how to ask illuminating questions... which are questions, when asked, that assist someone to think for themselves.
- think rigorously: what makes sense in any situation?
- **Trust Your Thinking**. Not someone else's thinking. Then, hold it up to accountability. On the other hand, compulsive solo functioning is not useful.
- make mistakes... apologize, correct them and proceed.
- organize groups to function well together by leading. Things go better if one person is thinking about the group as a whole (see information on how to lead meetings which really work).

Effective Leadership is as complicated as fixing a car, medicine, or calculus, and mastery of it requires time and attention. *Effective Leadership puts human relationships first* and central, is collaborative, welcomes *everyone's* thinking, and possesses **Awareness, Agreements, Authority, Assistance, Alliance Building, Accountability, Appreciation.**



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HOW TO CREATE A CLIMATE WHERE PEOPLE CAN THINK

GROUP AGREEMENTS AND EXPECTATIONS

As group leader, secure the following expectations from meeting participants saying something like: *I would like all of us to try-on these expectations and these processes for this meeting. At the end we can evaluate their usefulness. The meeting will work better when all of us:*

- **begin and end on time; eliminate lateness.** If you are absent or late you lose the right to expect to be brought up to date during the meeting or have questions revisited; begin the meeting without a quorum if necessary; rather than hold up a decision because of a lack of a quorum, poll the group for a "recommendation." Some groups want social/hang-out time before the meeting. Plan for this.
- **take turns speaking:** no one speaks twice until everyone has the opportunity to speak once; *eliminate hogging; eliminate interrupting* another person when s/he is speaking; if you have a flash idea, save it, write it down for your turn.
- **use the process of go-arounds.**
- **take turns listening; eliminate arguing:** trying to convince someone of your viewpoint;
- **eliminate side conversations.**
- **offer your best thinking ... what do you think makes common sense?**
- **offer solutions; eliminate blame** (everyone stops thinking).
- **speak from "I think, I feel"** rather than you-messages like "you make me feel bad, you are stupid."
- **ask illuminating questions:** what question, when asked, will assist someone to think for herself or himself.
- **maintain confidentiality.**
- **offer genuine appreciation; eliminate sarcasm:** under the guise of humor, someone is targeted; it creates a hostile work/meeting environment; (there is a difference between genuine humor, sarcasm and targeting).
- **set up accountability; eliminate "constructive criticism"** which is often blame in disguise.
- **keep track of each other ... not "take care of" each other.**

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HOW TO LEAD SUCCESSFUL MEETINGS

Brief Outline

1. *Introductions*

- ◆ Every participant has the opportunity to self-introduce
- ◆ If at least one new attendee, have participants describe their work in addition to their names
 - If this is a group in which everyone knows each other, each participant is given the opportunity to offer a check-in/update/New and Good
 - If the group or the new attendee does not know about the Group Agreements (see Group Agreements sheet) offer them

2. *Agenda/Proposals*

- Developed ahead of time by the leader, generally in consultation with someone of good judgment or
- Can be developed right at the meeting by using Go Arouns (see Group Agreements sheet) in which every participant is given the opportunity to offer their Agenda Items which are written large on sheets of paper; participants then rank order their choices by voting with pens
- The leader's job: see to it that the Agenda is developed into clear enough questions so that the group can deliberate, or
- The leader comes to the meeting with these Proposals/Agenda items

3. *Deliberation*

- For each clear Agenda Item/Proposal, the leader engages a GoAround securing the response of each meeting participant
- After each GoAround the leader Summarizes and Clarifies the responses and if necessary, engages another GoAround; this skill of summarizing and clarifying grows with time and practice: when to move an Agenda Item/Proposal forward, how to edit, when to table it

4. *Decision*

- The leader's job is engage one of three forms of decision making:
 - I. Consensus: after one or repeated GoArouns, the Group agrees with no one pressured to change their minds but given the opportunity change their minds given the new information
 - II. Majority: 51% of the group agrees and it makes sense to use this form of decision-making, that it is not unfair to a minority
 - III. Executive Decision: it makes sense for the leader to decide

5. *Closing*

- ❖ Sufficient time is scheduled by the leader to allow each meeting participant to close with one or more of the following:
 - Name, Something learned/enjoyed about meeting, looking forward to
 - Evaluation: what could be different

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Why Meetings Don't Work/Fall Apart

1. The reason for the meeting or being at the meeting is not clear
2. Agenda/Proposals are non-existent, too complicated, too long, irrelevant; a job of the Leader is creation of clear Agenda/Proposals so that everyone can deliberate issues at hand
3. Participants are not given opportunities to get to know one another (via Introductions and Closing)
4. Participants have no sense that their thinking/input is wanted (use GoArounds)
5. A few people are allowed to do all the talking (use GoArounds, Offer and Maintain Group Agreements)
6. The leader is afraid to actually lead and instead facilitates; the Leader is afraid of making someone feel bad by being firm (Offer and Maintain Group Agreements)
7. Fake Consensus: the Leader asks too general a question like: "what do you guys think?" When one or two people respond and everyone else is silent, that is (incorrectly) considered consensus
8. Or too-much Consensus is attempted: talking on one topic forever kills everyone's ability to stay engaged (the Leader clarifies and leads)
9. Or Majority Rule is used as a weapon against a minority viewpoint
10. Meeting Participants are allowed, by the leader, to blame instead of offer solutions
11. Leaders are not given assistance for stuck spots, left alone, then blamed and attacked
12. There is no Authority given to Leader or the Group to make Lead and Make Decisions
13. There is no Accountability by the Leader or the Group
14. There is no working climate of Appreciation but only "Constructive Criticism" (which is neither)
15. Meetings are no fun
16. Add yours....

No Limits for Leaders

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HOW TO LEAD MEETINGS THAT REALLY WORK

Before the meeting.....

- is the meeting necessary?
- what is the *goal... desired-outcome* of meeting?
- what is the *goal... desired-outcome* of individual agenda items; for instance, is the meeting/agenda item intended ...
 - * to *gather information* from participants so that you can make a decision OR
 - * to *obtain buy-in* OR
 - * to *offer a proposal and seek a decision from the group*
- is the proposal one you have developed, or is it one which has come to you and with which you agree, or is it a proposal you have gathered from the thinking of one or more individuals?
- who needs to be there at the meeting given the goals/agenda?
- who does not need to be there?
- with whom do you need to confer before the meeting about agenda and/or getting things moved along (people whose thinking you need or who you need to bring along ahead of time)?

Beginning the meeting....

- begin on time ... end on time. Some groups culturally like to hang out. Be flexible. This is different than being wishy-washy about starting late. Build socializing into the time together, for instance, let it be known that social time is 7:30, meeting starts at 7:45 and ends promptly at 9:15.
- if meeting participants are new to each other, start with a go-around: ask participants their names, their organizational affiliations; you may also want to ask them an illuminating question which will assist them to work together, for instance *what is one key thing you want to see accomplished by the end of today's meeting?*
- if the group meets regularly, substitute the organizational affiliation question with an open-ended question like *what's going well outside the job* and *what is a recent success in and out of your job?*
- if the group is new, offer Meeting Agreements (see handout); the leader's job is to maintain these agreements (don't go liberal!); if there is one new participant in a group which is already using the agreements, offer a reminder of the agreements: *here's what we do here*
- be clear about agenda.
- seek additions to agenda if necessary and corrections only if they make sense.
- be clear about timing of agenda: Item A will get 30 mins, Item B will get 10 mins. if new agenda additions are not do-able, don't include them; postpone them to an appropriate time.
- try to judge the timing of your meeting so you can get everything done including most controversial subjects. You will get better at developing judgment about this.

- more -

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During the meeting...

- when it comes time to make the proposal, *be very clear about the framing of your question*: what specifically are you asking members of the group to think about or decide upon?
- what kind of decision making process will you use? be clear with participants:
 1. *executive decision*: quick decision by the leader when the outcome is "obvious."
 2. *majority*: 51% of the participants agree.
 3. *consensus*: numerous go-arounds until there is group agreement.WHICH of these to use is a matter of your judgment and experience.
- ask participants if they need clarifications about the content of the proposal; if meeting participants get confused it may be because the question/proposal is not focused.
- use your judgment to decide whether the whole proposal or a section of the proposal is offered to participants depending on how complicated the subject.
- *go-around*: by name and ask each group member for her/his thinking on the subject.
- group members have the opportunity hear each other's thinking on the proposal; there is no attempt to "convince" each other or "argue."
- having heard each other group members have the right to change their minds about their viewpoint on the proposal in the next go-around and head toward a sensible decision.
- you as leader take notes if necessary; it will help you keep track of all the issues.
- use a timer if time is limited, if the subject is controversial or if some participants are time and attention hogs. Ask someone else to take the timer job: "*George, will you..*"
- at the end of the go-around, verbally change roles and give your personal response; then change roles back to leader and offer a summary of what you have heard.
- make a revised proposal... do more go-arounds as necessary.
- if the topic requires further study or it is too complicated, table it (preferably only once and not month after month). Consider appointing a task force to seek needed information and make recommendations; when the task force reports back to the whole group, such recommendations should not revisited from scratch.
- if a participant has feelings come up it may be because of his/her confusion around a question of fact. Clarify questions of fact first. Spending a lot of time trying to negotiate someone's feelings in a group setting can be a slippery slope.

Closing: a go-around for evaluation w/three questions: what went well with meeting, one thing which could be different next time and something each person is looking forward to. Consider adding a fourth question: something you appreciate about the leader (we leaders find it very difficult to ask this question but it is good for all).

After the meeting.....

- do you need to speak with anyone in order to clarify something, clear up a mistake or strategize next steps? what are your plans for next meeting... start at top of the page:

Before the meeting...

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THE THIRTEEN A'S OF BEING AN EFFECTIVE LEADER

1. A PROFOUND LISTENER

- Listen Profoundly.
- Develop listening pair relationships.
- Get yourself listened to.

2. AWARENESS

- Develop awareness of yourself: behaviors you consider "normal" may be difficult for others to stay thinking around.
- Develop awareness of others: where is the other person stuck and where can you be of assistance?

3. ADVANCE INITIATIVE

- Take charge; see to it that things go well for the group as a whole.

4. ACTIVATE EXCELLENCE

5. APOLOGIZE ... after making lots of mistakes

- Try things, lead by learning, make lots of mistakes and then apologize for them.

6. AGREEMENTS SECURED

- At the beginning of each meeting, secure Agreements/Group Expectations. Then, as leader, see to it you maintain the Agreements.
- In relationships, secure Agreements about how to treat one another and what are each person's responsibilities (job description).

7. AUTHORITY

- Who is in responsible for what?

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8. ACCOUNTABILITY

- Who is answerable to whom?
- At all times act on your personal integrity.

9. ASSISTANCE

- Gain assistance for yourself: do not lead alone.
- Offer assistance; develop judgment about what is assistance, what are high expectations, what is advice, what is useful.

10. ACCOUNTING

- Know where your money is (organizational and personal).

11. ALLIANCE BUILDING

- Develop effective warm relationships across all lines of diversity.
- To have allies, be an ally.

12. ATTACK ELIMINATION

- Interrupt and stop any attack. After the attack has been interrupted, assess how to put accountability in place.

13. APPRECIATIONS

- Create a working culture of genuine appreciation instead of a culture of blame/criticism (pseudo-accountability) or sarcasm ("it was only a joke").
- Set up regular occasions to give and receive appreciations. For instance at the end of each meeting: couple your evaluation of the meeting with an appreciation for the leader.

Basic Guidelines for Culturally-Respectful Discussion Groups
For Spring, 2001 Urban Studies Seminar Course

I. The Discussion

1. Participants should be invited to participate, not coerced or pressured in any way. Their comments will only be valid if they have come on their own free will and have the desire to share their thoughts and opinions with the group.
2. Discussions should be scheduled for about 30-45 minute sessions, though they might go over the time period.
3. An ideal size for a discussion group is six to eight people. With more, people's opinions are stifled, but having less people detracts from the benefits gained from group interaction.
4. Discussion groups should be held in a private, comfortable setting, with every participant sitting in a circle, so that all can see and be seen. You may want to use name tags or paper name-tents in front of people so you can call on people by their names instead of "hey you." Often it is a good idea to serve a snack or drink, though make sure this does not distract from the discussion. Once participants are sitting down and ready to start, they should not be encouraged to get up and disrupt the discussion.
5. Social Scientists normally use recording devices for discussion groups, in order to record the exact words of participants; however, for our purposes it might be just as good to take thorough notes during the discussion. (Plus, transcription takes many hours.) Even if a recording device is used, someone should still take notes during the discussion session for a back-up.
6. Only one or two people should moderate the discussion. Others involved may take notes and operate the recording device, if one is used, but should remain silent. This is important because it maintains the focus on the participants, not on those moderating and organizing the group meeting.

II. Leading the Discussion – for the Moderator(s)

1. The point is not to hear your opinions, so you should not share them. Your job is to get the participants to feel comfortable enough to share their opinions and generate conversation among participants concerning the topic at hand. This is done through a number of methods.
2. To start, you should ask everyone in the group to say their name, (first names only), and something simple and easy to answer that does not create any feelings of superiority/inferiority among the participants. (Do not ask participants to share how long they have lived in the building because that could cause some people to feel as if their opinions matter more or less than others with more or less experience living in Skyline Tower.) A good example would be to share where they were born and say something they like to do for fun or a type of food they like to eat. This initial question just serves to make everyone comfortable talking in front of the group and give them confidence that they do have something to share. (And that their experiences are valuable for everyone to hear.)

3. If there are some people in the group that appear shy or reluctant to share, it is probably a wise idea to continue asking questions around the circle so everyone feels encouraged to share. It is the moderator's job to insure that everyone has a chance to share and feels comfortable talking. Along these lines, if someone in the group is dominating the conversation, it is a wise idea to direct questions to others who may need encouragement.
4. The questions should start off easy for participants to answer. For instance, don't begin by asking them "What should be the Advantage Center's goals for the coming year?"; they won't be able to answer this easily because it is not something they have probably thought about a lot, and they have no idea where you are coming from or what you are trying to get at. Instead, it is better to start with a question such as, "Has your apartment been remodeled recently?, If so, what changes have been made?, (If not, is it going to be?), How do you feel/what do you think about the changes in this building?," etc.
5. Questions should build on each other. One technique often used in focus groups is called a *probe*. When you can tell that informants have more to say about a particular subject, or in response to a question, you can target a person or the entire group and ask them to elaborate, share some more of their thoughts, or go into more detail. This is a good method of getting more information and creating a more enriching discussion group.
6. Good moderators take notes about topics mentioned and when there is a lull in the discussion, they will ask people to discuss a previously-mentioned topic.
7. The goal is to get as much information as possible, make people feel positive about their contributions, and generate discussion among participants concerning the subject at hand. If participants take-off on a discussion without you asking questions every time, it's okay! That's what you want. You are there to *spark* discussion among participants, *not* control it.
8. However, if the discussion heads off-topic, the moderator should bring people back to the subject at hand through politely directed questions that concern the topic and, if needed, a comment like, "thanks for sharing, but we really need to talk about a couple more things before our time is done," and probe more.
9. Most of all; remember to *listen* to what participants are saying. This way you be more in-tune with the discussion and better able to direct relevant questions that spark good conversation among participants.

III. Ethical Discussion Groups

1. Every discussion group should start with a brief, clear lay-out of the ground rules before beginning. This aids in a smoother running of the discussion group as well as development of trust among participants. These rules should address the following ethical concerns.
2. Participants should be informed of what they are taking part in (a discussion to generate better understanding and ideas as well as open communication between residents of Skyline Tower and the Advantage Center), and they should give their consent, either in writing (a signature) or verbally, for their

thoughts and opinions to be recorded and used to improve understanding of their needs and opinions.

3. Participants need to be aware that it is a confidential discussion, so nothing they share will be associated with their name, and along those same lines, no participant or moderator should talk about what was discussed outside of the discussion room.
4. Every participant is a valued member, so all comments that are shared will be listened to with equal attention. No participant has the right to put down or make fun of another's comments, though disagreements are of course allowed.

IV. Questions to Ask

1. It is good to start the discussion group with a list of at least eight questions, in order, so that there is a clear understanding of some of the topics you would like to discuss. These should be agreed upon by the group (us) beforehand. However, it's important to not get frustrated if not all questions are covered in the discussion; we want to hear participants' viewpoints, so any comments they give will be good to hear.
2. Questions should be open-ended and culturally sensitive, meaning that they allow participants to share their views and opinions without being led to answer a specific way. (For instance, do not ask a question such as, "Would you say that the Advantage Center is a great place to come?" – this pressures participants into agreeing, even if they do not agree. It is better to ask, "How do you feel about the Advantage Center?")
3. At the end, the note-taker should summarize some of the main discussion topics and comments, making sure that all participants agree with the summary.

Characteristics of Low- and High-Context Communication Styles

(Based on *Beyond Culture* by Edward T. Hall)

Low-Context	High-Context
<ul style="list-style-type: none">● individual-oriented● rely on explicit coding of information being communicated; less aware of contexts● linear logic● adjust to new situation quickly● conflict may occur because of violations of individual expectations● deal with conflict by revealment● direct, confrontational attitude● fact finding● focus on action and solution● open, direct strategies	<ul style="list-style-type: none">● group-oriented● rely heavily on the physical context or the shared context of the transmitter and receiver; very little is in the coded, explicit, transmitted part of the message● spiral logic● take time for "contexting" in new situation● conflict may occur because of violations of collective expectations● deal with conflict by concealment● indirect, non-confrontational attitude● "face" saving● focus on relationship● ambiguous, indirect strategies

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MEXICAN AMERICAN CULTURAL CENTER
San Antonio, Texas

Self Assessment – High/Low Context

On a scale of 1 to 6, 6 being very high-context and 1 being very low context. Where do you think you are? (Circle a number.)

very low-context 1 2 3 4 5 6 very high-context

Describe as many self-observations as you can that support your assessment. Be sure to include as many behavioral observations as possible.

Answer only ONE of the following three questions:

1. If you are on the low-context side of the continuum, what kind of potential problems can you anticipate when communicating with a person from a high-context culture? What specific self-adjustment would you make in order to avoid these potential problems?
2. If you are on the high-context side of the continuum, what kind of potential problems can you anticipate when communicating with a person from a low-context culture? What specific self-adjustment would you make in order to avoid these potential problems?
3. If you are in the middle of the continuum, what specific behavior, communication skill, attitude and value would you emphasize when communicating with a person from a very high-context culture? And with a person from a very low-context culture?

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APPENDIX G

Compendium of Guidelines for Multicultural Organizing

"Cultural Diversity / Inclusiveness"

"Guidelines for Multicultural Collaboration "

Hand-out: "Two Views of Racism and Solutions"

"Race, Ethnicity, and Community Development - Implications for Policy and Practice"

Discussion of Organizer's Levels of Community Involvement and Profile of a Successful Organizer

Tips for Cross-Cultural Collaboration

Discussion of American Indian view of Leadership

Hand-out/Discussion of Leadership, Leading Effective Meetings

Hand-out: "Basic Guidelines for Culturally-Respectful Discussion Groups"

Hand-out: "Characteristics of Low- and High-Context Communication Styles"

"Self-Assessment: High/Low Context"

A Community Builder's Tool Kit (see sections 'Tackle Racism First'; 'Draw Strength from Multicultural Identities'; 'Bridge Language Barriers') Note: Community Builder's Tool Kit is not included. It can be obtained via the Democracy/Race/Culture Project, Institute for Democratic Renewal, School of Politics & Economics, Claremont Graduate University, California.

APPENDIX H

Tools for Organizers

Sample LNA Project Plan Form
Sample LNA Budget Request Form
Sample LNA Completed Project Plans
Sample LNA Guide to Summer Activities for Neighborhood Youth
Hand-Out: "Asset-Based Community Development"
Hand-Out: "Community Assets Map"
Hand-Out: "Capacity Inventory Flow Chart"
Hand-Out: "Capacity Inventories Can Work in the Phillips Neighborhood"
Sample Individual Capacity Inventory
Cardstorming Exercise (Activity to Stimulate Group Discussion and Connection)
Paired Interviews (Ice-Breaker or Introductions)
"Shake your assets" (Group Game for Asset-based Community Building. Note: Use index cards, write a skill on one side, a need on the other)
Hand-Out: the Spiral Model (Approach to Organizing)
Table of Community Organizing Models

APPENDIX I

LNA Project Plan

Subject:

Name:

Purpose:

Expected Outcome:

-
-
-
-

Success Indicators:

-
-
-
-
-

Goal/Objective to which this project plan contributes:

Tasks

Who:

Time Line

udget

Costs

Line	Line item hrs. @ \$/hr	Cost	Total
------	---------------------------	------	-------

Total

Income

Source	description	Total
--------	-------------	-------

Total

SYETP Employment Fair & Pizza Party

Location: Summer Job Fair Home:

Purpose: To ensure summer employment for Lyndale teens (14-16yrs and up), through the Summer Youth Employment and Training Program and Expected Outcomes:

Project leaders from last year, Ashley Adams, Youth Leadership Initiative and the Lyndale Youth Center, will host a job fair/pizza party for at least 50 (last year we had 35 youth) Lyndale teens seeking summer employment, where they can talk with potential employers and therefore have an increased knowledge of the neighborhood and throughout the city.

Youth organizers will have an increased sense of pride and will gain leadership skills.

Success Indicators:

1. 50 neighborhood teens will obtain employment in and around the neighborhood through SYETP and other programs.

2. There will be interest to continue host the employment fair next year.

3. The community is strengthened by having the SYETP employment slots filled by Lyndale youth, therefore promoting positive relationships between employers and youth.

Staff time: \$45 x 20 hrs. = \$900
 Contract: \$10 x 5 hrs. = \$150
 Printing or flyering
 Supplies: \$500 x 1 unit = \$555
 Summer supplies (\$5x75=\$375.00)
 Postage (160) - flyers (20)
 = \$1605

Youth and Family = \$1605
 Project was under budget last year

Project: Soulful Gathering Celebrate Black History Month

Home: Youth & Family Committee
 Goal: To educate the Lyndale residents on African and African American culture and celebrate African American History month.
 Contact: Tracy Williams Staff Support:
 Chalese Ervin

Expected Outcomes:

1. Increase involvement of African and African American families.
2. Build Partnerships among families and with community organizations.
3. To increase culture awareness through education, African story teller, song, and dance.
4. Strengthen partnerships between other organizations and LNA.

Success Indicators

1. Somali residents become aware of resources available to them in the community
2. 10 families from Soulful Gathering will become involved in the neighborhood
3. Lyndale residents will become educated on African and African American culture.
4. Build connection with WE WIN, African American Family Services, and Somali Resource Center.

Budget Cost

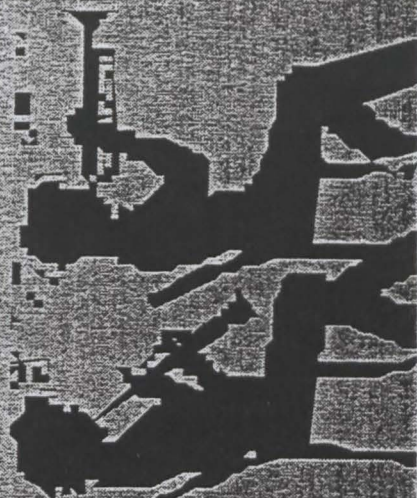
Staff Time 10 hrs @ \$45.00
 \$ 450.00
 Food \$ 250.00
 Entertainment \$250.00
 Flyers \$50.00
 Common Sense \$50.00 Ink/nd

Total \$1050.00

Income Source

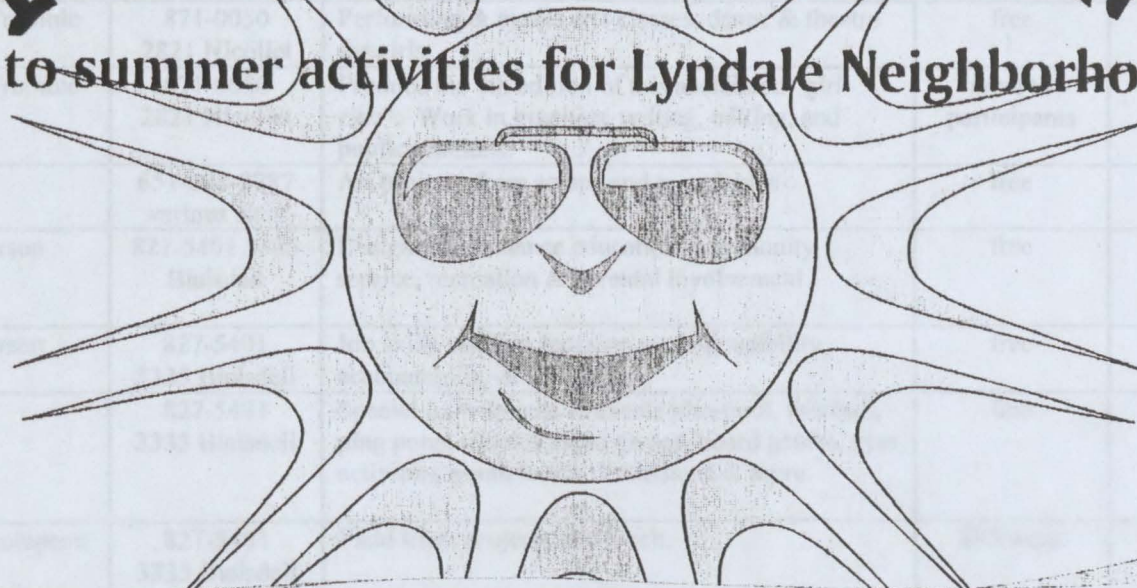
Youth and Family Committee \$450.00
 Leadership Development \$500.00
 Common Sense \$50.00 Ink/nd
 Flyer \$50.00 Ink/nd

Total



FUN IN THE SUN

A guide to summer activities for Lyndale Neighborhood youth



Don't forget:

Lyndale Sampler '99

annual Health & Youth Activity Fair

Saturday, May 8 12 noon - 3 pm
at Painter Park

art
food
games
moonwalk
petting zoo
scavenger hunt
camp scholarships

<i>Program</i>	<i>Contact</i>	<i>Phone Address</i>	<i>Description</i>	<i>Cost</i> <i>*denotes scholarship avail</i>	<i>Ages</i>	<i>Times & Dates</i>	<i>transport?</i>
ALLY Arts Link Lyndale Youth	Lynn Cooper	824-8846 various sites	A collective of working neighborhood artists teaching children and youth at neighborhood programs.				
Arizona Bridge Project	Elizabeth Trumble	871-0050 2821 Nicollet	Performing & media arts classes; dance & teatro for girls	free	teen girls	4pm-6pm, M-Th	no
Arizona Bridge: Chica In The Mix	Elizabeth Trumble	871-0050 2821 Nicollet	Produce the 4th edition of this acclaimed "girl zine". Work in graphics, writing, editing, and public relations.	none to participants	girls 13-19	3:30pm-6:30pm, M, W, F,	bus tokens
Art Scrap's ScrapMobile		651-698-2787 various sites	Art projects from scraps and recyclables	free	all	TBA	
Blaisdell YMCA Y-Start	Mike Roberson	827-5401 3335 Blaisdell	Designed to enhance education, community service, recreation & parental involvement.	free	11-14	Mon, Wed, Fri	yes for field trips
Blaisdell YMCA Y Skills	Mike Roberson	827-5401 3335 Blaisdell	Job skills training focusing on responsibility, accountability & leadership.	free	11-14	Tues & Thurs	
Blaisdell YMCA Game Room	Seth Jones	827-5401 3335 Blaisdell	Special tournaments & events plus pool, foosball, ping pong, movies video games, board games, gym activities, youth issues discussions & more.	free	8-12	M-F 12 noon - 6pm. Sat & Sun, 12 noon - 4pm	
Blaisdell YMCA High Adventure	Jennifer Thompson	827-5401 3335 Blaisdell	Field trips, projects and lunch.	\$95/week	11-13	8:45am-4pm Mon-Fri June 14-Aug 27	
Blaisdell YMCA Open Swim	Sandy Groethe	827-5401 3335 Blaisdell	A time in the pool for fun and exercise.	\$1/youth \$3/adult	under 6 must have parent in the water	Mon-Fri: 1:30pm-3pm Sat & Sun: 2pm-3:30	no
Blaisdell YMCA Teen Parents' Night Out	Christy Botts	827-5401 3335 Blaisdell	Teen parents & their kids have a night at the Y. Free family dinner & child care while you enjoy the facilities.	free	parents 21 & under & their kids	3rd Friday of each month	yes
Blaisdell YMCA Family Outings & Senior Outings	Christy Botts & Marie Denholm	827-5401 3335 Blaisdell	Families of all shapes and sizes and seniors go places and do things together.	varies	all	call for details	yes
Blaisdell YMCA Parents' Night Out	Christy Botts	827-5401 3335 Blaisdell	Drop off child care w/structures activities, crafts, gym & snack.	*\$8 1st child, \$4 each additional	3-11 must be potty trained	6:30pm-9:30pm 1st Friday of each month	no
Blaisdell YMCA Project Involvement	Christy Botts	827-5401 3335 Blaisdell	Small friendship groups get together to do fun activities, field trips and service projects.	free	10-12	TBA	yes

Lyndale Neighborhood Association

Asset-Based Community Development

Supporting residents to take the first step in transforming their own community is the goal of asset-based community development. Using tools such as inventories, relationships and community mapping, the skills and resources found in every community are identified and mobilized for action. An alternative to the traditional "needs assessment", an inventory of a community's assets becomes the basic building block of community development as skills, and capacities, resources and other assets are identified. Relationships grow out of residents' shared interests and concerns and are nurtured by working together on these shared interests. As residents become more invested in their neighborhood, they also take on more responsibility for the changes they see needed. No longer content to be simply served by institutions or organizations, the neighborhood and its residents become full partners in change.

John McKnight, nationally recognized author of several asset-based community development books, believes assets fall in three major categories: *individuals, associations, and local institutions*. Quest Dynamics, a local company specializing in community capacity building, has added two additional assets: *indigenous/cultural knowledge and natural and place resources*.

Any **asset-based project or activity** contains three phases beginning with inventories of:

Skills and capacities of community residents, few of which have been identified or mobilized for community-building purposes.

Groups and citizen's associations. These vehicles, through which residents assemble to solve problems or share common interests, are necessary tools for development.

Businesses and organizations. These formal institutions located in the community include schools, libraries, parks and police; and often make up the most visible and formal part of a community.

The richness of culture, tradition and knowledge that each individual and group brings

Natural resources and place assets such as parks, rivers, housing and community centers.

Once skills and resources have been identified through inventories, two phases follow:

Community Mapping Phase: Creating a map of community partners in which all identified skills, resources, asset and capacities are developed into a complete picture of the community

Community Action Phase: Mobilizing the community's assets through communication, relationship building and strategic relationships, leveraging our own internal resources and creating projects or activities out of the shared interests and concerns.

An asset-based approach makes sense in part because it begins by using the resources in a community before bringing in new ones. Asset-based community development becomes more important in light of:

Evidence indicating that significant community development takes place only when local people are committed to investing themselves and their resources in the effort.

Community residents gain control over their own lives and become active shapers of their own destinies instead of clients receiving services from a variety of agencies.

The desire to strengthen existing relationships and build new ones to promote successful community development.

External resources that are often unavailable or have such long odds that waiting becomes futile.

Nearly, a community that has mobilized its internal assets offers opportunities for growth and partnerships. Opportunity exists to shape its future by focusing on the strengths of the neighborhood.

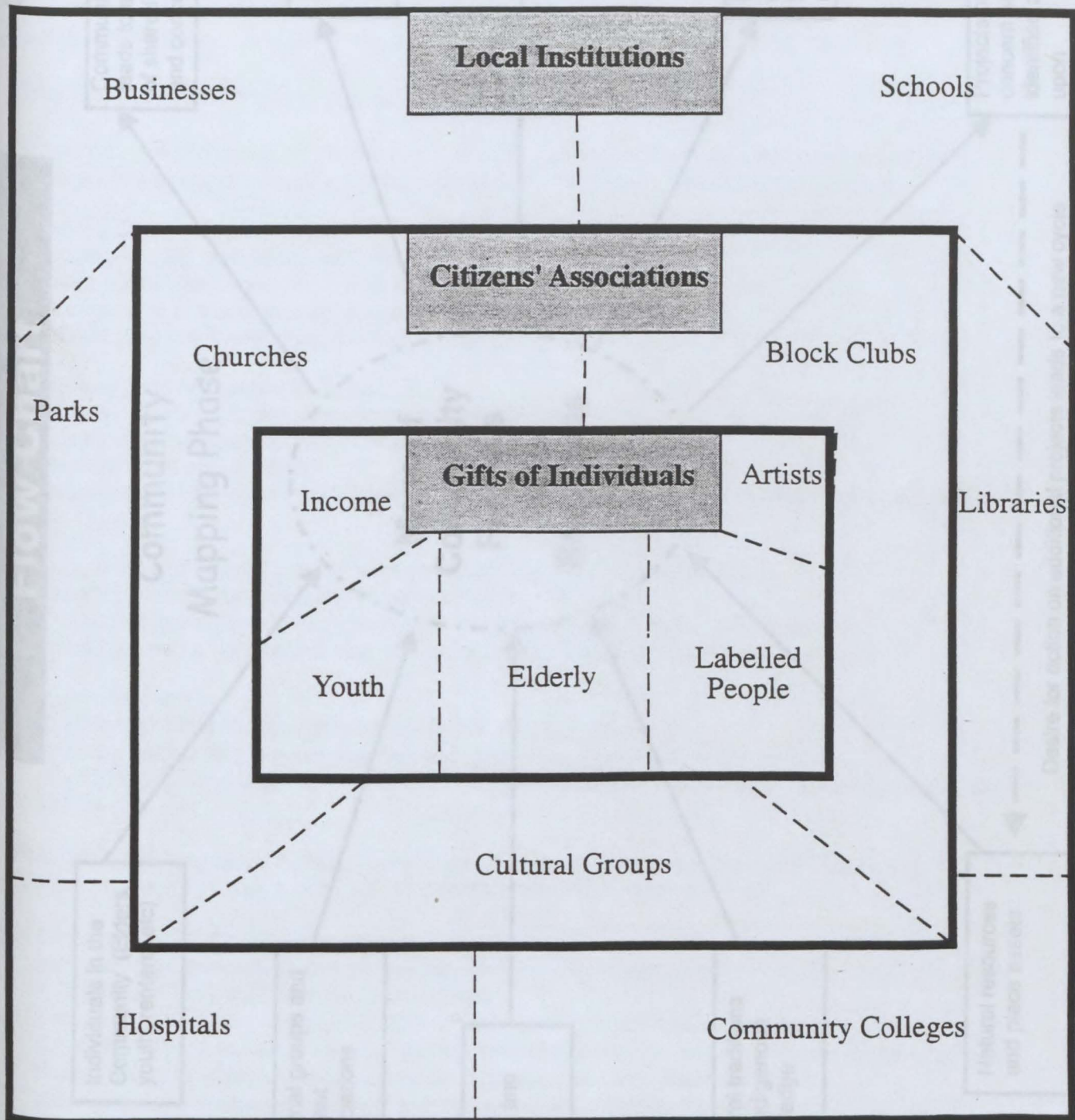
For more information:

Northwestern University Institute on Policy Research (847) 491-3741

"Building Communities from the Inside Out" John Kretzmann and John McKnight, 1993

Quest Dynamics, Inc. 612-498-8429

Community Assets Map



Flow Chart

Community Mapping Phase

Maps of Community Partners and Resources

Individuals in the
Community (Elders,
youth, renters, etc)

Informal groups and
resident
associations

Business,
organizations and
institutions

Cultural traditions
and indigenous
knowledge

Natural resources
and place assets

Communication
leads to expression
of shared interests
and concerns

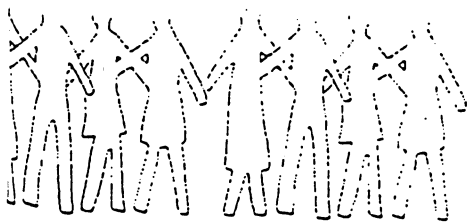
Community
resources are
redefined and
activated

Strategic
relationships and
partnerships are
formed

Use community
resources to
leverage outside
resources

Projects of mutual
concern are
identified and acted
upon

Desire for action on additional projects leads to a new cycle
of the Inventory, Mapping and Action phases



Visions Of Individual &
Community Empowerment



Capacity Inventories Can Work in the Phillips Neighborhood

Individual capacities that are discovered come in the form of:

- Skills
- Abilities and talents
- Interests
- Experiences

Inventories give tangible and intangible results

Tangible: specific community building or economic development activities that emerge out of the increased awareness of residents and organization about their own capacity to act effectively.

Economic Development:

- Linking existing businesses with new markets
- Making employers aware of the skills of potential employees
- Sponsorship of a new start-up business
- Showcasing the talents of local businesses at a fund raiser

Organizing people to address issues:

- Identifying new participants for community organizations
- Identifying participants for issue campaigns
- Establishing a senior center
- Starting a food bank that incorporates homebound disabled people and seniors in its management structure

Building trust and "social capital" through relationships and linkages:

- Creating intergenerational linkages between elders and children
- Connecting groups to address issues such as housing, employment, education, etc.
- Identification of a homebound man with computer experience who can tutor local youth

Civic Involvement:

- Registering voters and providing transportation to polling places
- Involving more adults in youth activities and sports
- Identifying neighborhood residents who can act as a spokesman on issues of concern to community members

Intangible: differences in feelings and attitudes that result from seeing the community and its members in a new way – as a collection of capacities rather than a set of needs

- Community spirit and pride are enhanced
- Individuals see themselves with the capacity and authority to ask questions and the power and ability to initiate and carry out the changes they desire
- Community members previously identified only by problems are viewed as contributing members
- Community members, who saw only neighborhood problems, now see limitless possibilities that exist
- People are more willing to reach out and build relationships with their neighbors
- Neighbors depend on each other rather than their asking outsiders for help
- Community members develop a new sense of hope about themselves and their future, and increased confidence about and their ability to build a better future



7. If you would like to participate in your neighborhood, but have not been able to what would need to be offered or changed to allow you this opportunity? _____

BUSINESS EXPERIENCE

You may be interested in starting a business. Please use this section to share your ideas.

8. Have you thought about starting a business at home or in the neighborhood? _____
9. What kind of business would you start? _____
10. Do you currently earn money on your own through the sale of services or products? _____
11. If so, what kind of products or services do you sell? _____

HERITAGE

Knowing about your heritage or culture is important in establishing relationships and understanding. Please share as much as you are comfortable with us.

12. Which culture(s) or ethnic group(s) do you identify with most? _____
13. What language(s) do you speak? _____ Write? _____
14. What cultural traditions are most important to your lifestyle? _____
15. What are three key values that your heritage brings to the community?
1. _____ 2. _____ 3. _____

PERSONAL INFORMATION

This information will be kept confidential unless you indicate otherwise.

16. Name _____
17. Address _____
18. Phone (Home) _____ (Work) _____ (Email) _____
19. Age _____ 20. Sex _____
21. Number of children and ages _____
22. How long have you lived in the Phillips community? _____
23. Do you rent or own your home? _____

I agree that information gathered on this inventory form may be used as part of an asset-based inventory of the Phillips neighborhood, therefore I am giving my permission for this information to be shared as deemed appropriate. _____

Signature

Date

THANK YOU FOR PARTICIPATING IN THE *VOICE CAPACITY INVENTORY*

SECTION 5.2.2

Handout on the Cardstorming Technique

1 / 17 / 96

Cardstorming is a technique for helping groups of people organize ideas, set priorities, and plan for action. It is particularly useful in that it allows everyone's voice to be heard -- everyone writes cards that are then used in group discussion. It is also good for generating discussion and for creating group cohesion in newly formed groups. Cardstorming begins with a question. The question we used was, "What makes a community a good place to be?" But the question could be anything. For a Center Committee Meeting, maybe "What would make this Head Start Center a better place for families?" For a group of families, maybe "What kinds of things do you need to do to start moving towards economic self-sufficiency?" For a mixed group of teachers and Family Resource Managers, maybe, "What sorts of things would make the relationship between teachers and Family Resource Managers run more smoothly?"

Cardstorming

Purpose: To organize ideas, set priorities, and plan for change or action.

Group size: Can be adapted to any size. With large groups, generate cards in small groups.

Facilities needed: Space enough for the people in the meeting, and wall space

Materials: Large index cards, markers, tape, easel paper taped on the wall.

Time: 1 - 2 hours

Cautions: Literacy may be an issue with some groups, yet can adapt (draw pictures on cards?)

Procedure:

- Explain the task. Remind everyone to write big. Pass out index cards and markers.
- Present your question. It may be helpful to write it on an easel so people can see it and hear it.
- Have participants write their responses to the answer on the cards, one answer per card.
- When people have finished writing their cards, have them tape them up on the wall randomly.
- When all the cards are up, the task is to sort the cards into clusters or categories. This can be done either by having a few people come up and sort them, or by having everyone come up and sort them. It works best to sort the cards before discussing them in too much detail.

Once the categories are created, you have several options:

- The categories can be labeled with one overarching term. This is helpful, but not necessary.
- The categories can be used to generate discussion and reflection. This is what we did.
- The categories can be prioritized. This is best done using the little colored sticky dots you can get at office supply stores. Give each person a certain number of dots (maybe 5). Explain that although every category generated through the cardstorming technique is important, there just aren't enough resources to address all of the categories. The dots are a way for participants to choose the things they'd like to see dealt with first. Then let participants 'vote' on the categories by sticking their dots on the categories. They can 'spend' their dots any way they want -- putting all 5 dots on one category, spreading them out, or whatever.
- The categories can be used to plan for change, to make plans for action. For instance, if your question was "What would make this center a better place for families?", you could use the dot-voting technique described above to find out which categories are the highest priorities for families. You could then brainstorm possible solutions to these issues. Or you could have a whole different meeting and use cardstorming / dot-voting to create and prioritize solutions.

Paired interviews

- Why use it?**
- to get to know each other
 - to identify resources available within the group
 - to give each person an opportunity to make a presentation in front of the group

Time it takes ■ 1-2 hours

What you need

- interview sheet handouts
- pencils

- How it's done**
1. Ask the group to brainstorm a list of things they would like to know about each other. Post these questions on the flip-chart for everybody's reference.
 2. Ask each person to pair up with someone else they don't already know (or don't know well). Using the questions as a guide, the two partners interview each other. Each partner records information about the other one on the interview sheet. (This task takes ten to fifteen minutes).
 3. Participants introduce their partners to the group, using their interview sheets and keeping the introductions as brief as possible. This process can take some time, so in larger sessions it might be broken up over the course of the first day.
 4. The facilitator collects the interview sheets. If resources exist, a master is prepared and duplicated for everyone before the end of the workshop.

Variation ■ The facilitator prepares an interview sheet ahead of time with questions related to the background of the workshop and with contact information.

Source ■ There are many different kinds of paired interviews. This version is thanks to Jeff Piker, Kingston, Ontario.



Shake your assets:

Welcome to the Lyndale Neighborhood

Who are we?

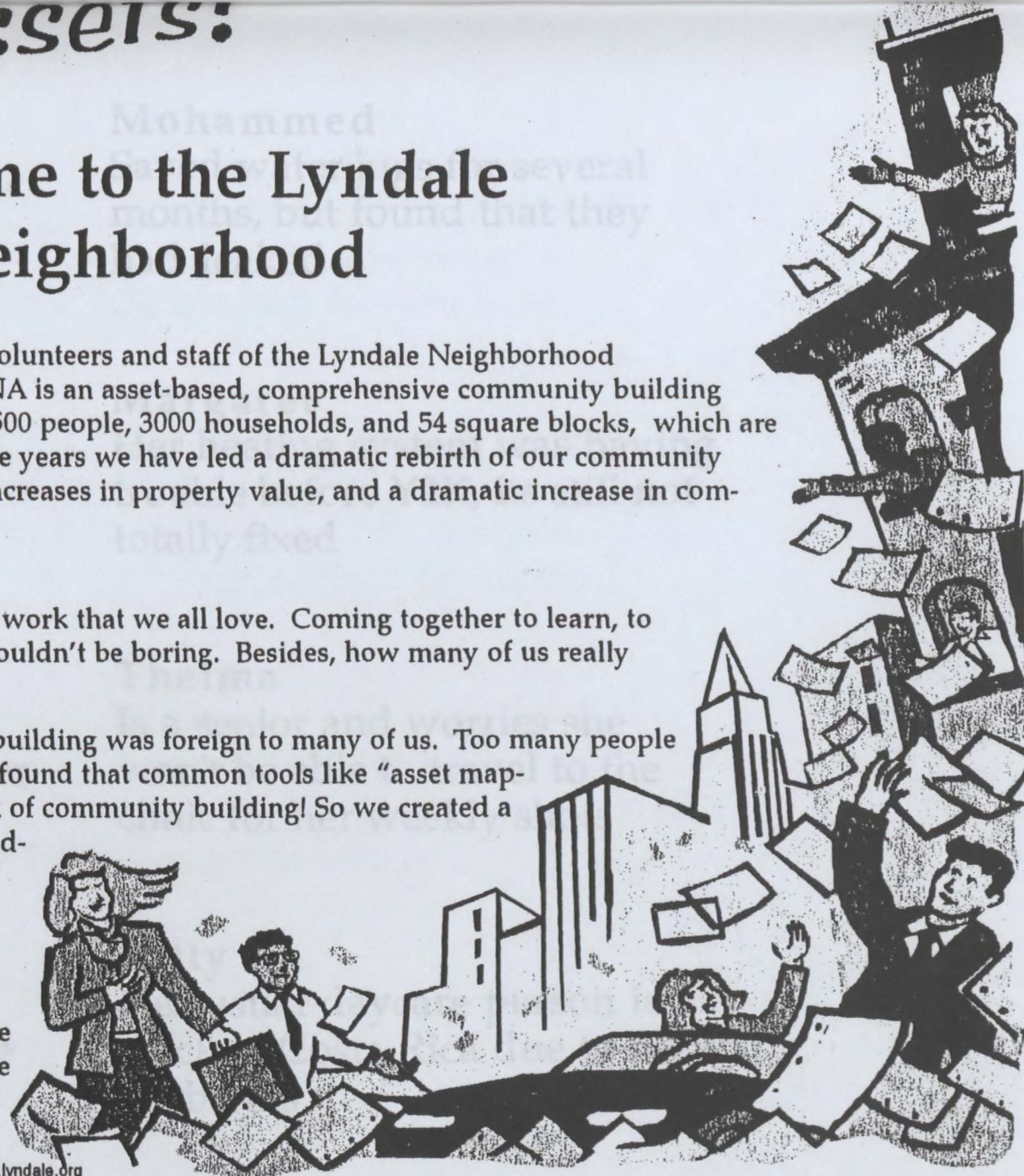
Shake your Assets was developed in 1998 by the volunteers and staff of the Lyndale Neighborhood Association (LNA) in Minneapolis, Minnesota. LNA is an asset-based, comprehensive community building organization. Our neighborhood is made up of 7,500 people, 3000 households, and 54 square blocks, which are ethnically and culturally diverse. Over the past five years we have led a dramatic rebirth of our community including double-digit drops in crime, over 70% increases in property value, and a dramatic increase in community involvement.

Why this Game?

We hate meetings. Meetings get in the way of the work that we all love. Coming together to learn, to grow, to share, and to improve our community shouldn't be boring. Besides, how many of us really learn in a meeting setting?

The residents developed this game because asset building was foreign to many of us. Too many people are trapped in the mindset of meeting needs. We found that common tools like "asset mapping" were studying, not engaging us in the work of community building! So we created a game to learn and do asset-based community building at the same time!

The people you will meet are the residents of our neighborhood. (While we changed some of the names, the stories are real.) We hope you enjoy learning about Lyndale and the work we do. We hope it works for you! Welcome to Lyndale!



ASSET GAME Y2K Version

Mohammed

Has a woodburing stove

Mohammed

Saved water jugs for several months, but found that they had leaked

Margaret

is a Nurse

Margaret

Her heating system was having trouble before Y2K, its still not totally fixed

Thelma

Is home during the day and she misses having her grandkids around

Thelma

Is a senior and worries she won't be able to travel to the clinic for her weekly shots

Patty

Works downtown and is coordinating a carpool in case the buses don't run

Patty

Her usual daycare person is stuck in Costa Rica due to flight problems.

Terre

Saved more water than
animals will need

Charlie

Stores lots of gas for his mower
and snowblower in his garage -
but doesn't drive a car

Elvia

Took out lots of cash before
New Years and realizes its
probably more than she'll need

Terre

Is going to Ohio for a month to her
care for her mother and she needs
someone to water her
plants and feed her cat.

Charlie

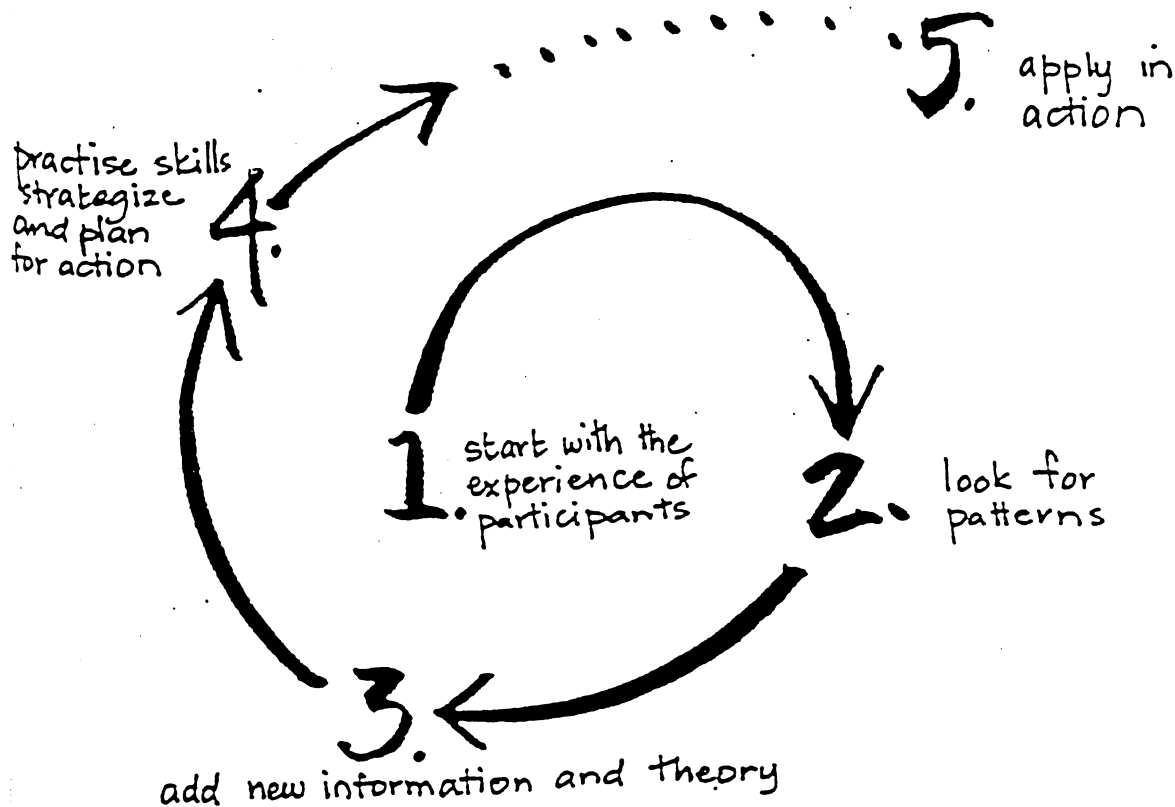
He has to buy some expensive
medication, but his cash card
is temporarily not working

Elvia

Her car ran out of gas and
the nearest stations have sold
out temporarily

In planning for a workshop together, three of us pooled our own best attempts at design models. We came up with one we call "the spiral model", which we now use in our work.

The spiral model



This model suggests that:

1. learning begins with the experience or knowledge of participants;
2. after participants have shared their experience, they look for patterns or analyse that experience (what are the commonalities and what are the differences?);
3. to avoid being limited by the knowledge and experience of people in the room, we also collectively add or create new information or theory;
4. participants need to try on what they've learned: to practise new skills, to make strategies and plan for action;
5. afterwards, back in their organizations and daily work, participants apply in action what they've learned in the workshop.

APPENDIX I

Original Project Description

Responsibilities of Research Assistant:

The undergraduate student will help identify programs and events developed by other neighborhoods to bring people together from different cultures to address common issues and concerns. Researcher tasks will include: 1) identification of program leads from staff and organizational leaders; 2) literature review; 3) contact neighborhood organizations (at least five) with successful programs and collect written information and conduct interviews with key participants; 4) prepare preliminary report to present with staff to community task force; 5) follow-up research as indicated from feedback. Final written report will be a manual that outlines successful programs/events that have proven successful in bringing people together from different cultures to address common issues and concerns. The manual will include resource people; a bibliography, and "how to" steps necessary to replicate these efforts in Frogtown. A community and faculty mentor will support the research assistant.

Workplan:

- | | |
|-------------------------|--|
| By the end of February: | Complete research including literature review and interviews with other organizations working in multicultural communities. |
| First half of March: | Compile data, formulate focus group presentation and questions. |
| Second half of March: | Facilitate focus groups with residents to gather input on what the research demonstrates and how it applies to District 7 communities. |
| By the end of April: | Compile a "how-to" manual outlining strategies/programs/events for engaging multiple cultures in the work of an organization. |

There will be the possibility of an extension to mid-May for final completion of the project if needed.

1. Briefly describe your organization and the neighborhood to be served by the project.**a. Organizational activities and how they contribute to the revitalization of the neighborhood.**

The District 7 Planning Council focuses its work on community organizing and engaging residents, business/property owners, and workers in having a voice in decisions that effect them. We function as a conduit for information from the city of St. Paul regarding various licenses, permits, and programmatic considerations its departments are working on with regard to our neighborhoods. We help residents to establish block clubs and/or community groups that focus on a variety of issues or interests. We also play a significant role in the annual neighborhood clean-up and the annual neighborhood festival.

While our organization serves the neighborhoods of East Midway, Frogtown, Lower Rice St., Capitol Heights, and Mount Airy, this project would be primarily focused on the neighborhood of Frogtown. We would hope to be able to extrapolate our learnings from this research project to apply them to the other neighborhoods we serve as well.

b. Geographic and demographic description of the neighborhood.

The Frogtown neighborhood in St. Paul is bounded on the south by University Avenue, on the west by Victoria Street, on the north by the Burlington Northern railroad tracks, and on the east by Rice Street. Within these boundaries there are many churches, several bars, and several schools. The neighborhood is comprised of approximately 45% rental property and 55% homeowner property. We have the highest concentration per capita of children of any neighborhood in St. Paul. Frogtown is roughly 30% European-American, 33% Southeast-Asian, 28% African-American, 5% Hispanic, 2% East-African, 2% American Indian. Approximately 40% of our population is at or below the poverty line.

c. Membership requirements and selection of leadership in your organization.

All people that live, work, or own property within the District 7 boundaries are members of District 7. The organization has a Board of Directors which is elected by the general membership of the organization. There are three board seats in each of four sub-districts as well as three at-large seats and three seats which are designated for appointment of area business representatives. The Directors serve two year terms and can serve up to two consecutive two year terms if elected or appointed to do so. The Executive Committee of the Board is comprised of the four officers (elected by the board) and the committee Chairpersons for our two standing committees (Social Concerns, and Physical Planning).

2. Project Description**a. What is the question that you want the research to help answer?**

What kinds of programs and/or events have other diverse neighborhoods found useful in bringing together people of different cultures to address common issues, concerns, or interests? How have other neighborhood organizations helped to foster the development of positive relationships between people of different ethnicities and cultures?

b. What will be the final research product?

The final research product will be a manual that outlines successful programs/ events identified above and provides the "how to" steps necessary to try to replicate these efforts in our neighborhood.

This manual will be concise, easy to read, and implementation-oriented. It will also identify lessons learned by the other organizations in terms of components that did not work well, or adjustments that they would recommend for future implementations.

c. How will your organization use the results of the research to benefit the neighborhood?

District 7 will use the results of this research to further our work in community organizing in Frogtown. We will implement programs and/or events which will serve the purpose of uniting our diverse membership around celebrating our diversities and our commonalities, to unleash the strength we have together as a multicultural geographic community.

3. Participants in project

a. How will the neighborhood residents most affected be involved in the research project?

District 7 will recruit residents of several cultural groups to help inform this research project. The researcher may also have some contact with residents while compiling information from other organizations. Once the researcher gets to the stage of developing the manual, the diverse group of residents recruited by District 7 can assist the researcher in identifying issues of cultural competency in the proposed programs/ events. They can also help identify dynamics specific to Frogtown which may impact implementation of proposed programs/ events.

b. How does this project involve persons or communities of color?

I would anticipate that the researcher would be interacting with persons of color while researching various programs/ events that other organizations have put together. The researcher will be looking for successful models in culturally-specific organizations as well as in more general community organizations. When the researcher gets to the point of compiling the manual, persons of color will be included in an advisory capacity with regard to developing programs/ events for Frogtown.

4. Responsibilities

a. Describe the responsibilities and tasks of the research assistant and the project supervisor.

The project supervisor will discuss with the research assistant the purpose and plan for the project. She will assist the research assistant in identifying potential sources for information to research. She will be available to the research assistant for on-going consultation and trouble-shooting during both the research phase and the manual compilation phase of the project. The project supervisor lives in Frogtown and has been involved in Frogtown community organizations as a board member and as a staff person over the past six years. She has a master's degree in Social Work and has supervised students in the past.

The research assistant will be responsible for doing a literature search on the topic and compiling a bibliography of relevant literature on the topic. The research assistant will also be responsible for conducting interviews with appropriate staff persons in at least five Twin Cities area organizations where successful cross-cultural programs/ events have already been developed. Finally, the research assistant will be responsible for developing the manual described above. During the development of the manual, the research assistant will invite and incorporate feedback from the residents District 7 will recruit to participate in this project. This feedback will primarily be gathered through a focus-group format, but may include other methods as well. The research assistant will be responsible for

facilitating these focus-group meetings, while District 7 staff will be responsible for the logistics of arranging them.

b. What additional support can the organization provide for the research assistant (e.g. desk, telephone, access to a computer, copy machine, etc.)?

District 7 can provide the research assistant with a desk and a telephone. The research assistant will have access to a copy machine and may have limited access to a computer. District 7 will provide staff support by recruiting residents to participate in the feedback portion of this project as well as by arranging for the focus-groups the research assistant will need to facilitate. District 7 will provide interpreters when necessary for the focus-group meetings. District 7 will assist the research assistant in locating interpreters if needed for interviews. District 7 will provide transportation, child care and food when necessary for the focus-groups.

c. What additional support will be required for this project that you cannot provide, and how might it be obtained?

At this point I am unaware of further support needed. However, if other resources do come to be needed during the course of the project, District 7 will first explore resources available through its extensive collaborative network in the community. (I am assuming that the research assistant will be able to provide his/ her own transportation, by car and/or bus, during the course of the research project).

5. Research Assistant Qualifications

a. What skills, experience, and qualifications will be required of the student?

The student should already know how to do a literature search. The student should be familiar with interviewing methods and focus-group facilitation. The student should also have a sensitivity to the issues involved in cross-cultural work, and a comfort level with interacting with people who have significantly different life-experiences from him/ herself. The student will need to approach the project with an attitude of humility, understanding that he/ she does not know what he/ she will find during the course of the project.

APPENDIX J

My Contacts During Project

Chaz Baptiste, Resident
Laurel Bunker, Community Member
Jackie Byers, Hope Community
Center for Minneapolis Neighborhoods (Gretchen and Sean)
Jay Clark, CURA
Community Members, Intersection of Dale and University, Frogtown Center
Eric Dawson, Resident
"Fostering a Racism Free Community" (Retreat and group meetings)
Melvin Giles, Frogtown Center
Teresa Glass, Frogtown Center
Sam Grant, Center for Community-Based Learning, Metro State
Amy Grielick, New Village East Village, Powderhorn Residence Group
Andrea Hanberg, Seward Towers
Ilean Her, Council on Asian Pacific Minnesotans
"How to Lead Meetings that Really Work" Training
Cathy Lue, Alliance for a Prejudice-Free Community, Hamline-Midway Coalition
Laura Johansson, Lyndale Neighborhood Association
Sharon Kaniess, Frogtown Family Resource Center
Doroth Mayer, Change Architects
Maria McNamara, Westside Family Center
Petey Mitchell, Better Together Project, East Side Neighborhood Development Company
Sandy'Ci Moua, Resident
People's Institute for Survival and Beyond National Training
Char Perry, Jordan Community Council
John Poupart, American Indian Policy Center
Debra Rogers, VOICE in Phillips, Minneapolis Foundation
Barb Rose, Wilder
Darwin Strong, St. Paul American Indians in Unity
Joan Vanhala, Citizen Leadership Development Initiative, Family & Children's Svices
Reverend David Wangard, Christ Lutheran Church
Terry Wilson, Hawthorne Community Council
Chia Youyee Vang, CHIA Consulting
Michael Yang, Urban Coalition
Tom Yang, North Minneapolis Southeast Asian Initiative

APPENDIX K

Sample Dialogue Questions

What's important to you in your community?

What's going on in your life that you think District 7 should know about?

What should a neighborhood organization do to support you in your daily life?

What issues of race or culture come up in your day to day life?

What are some barriers to you feeling like your neighborhood organization is for you?
How can we turn those barriers into strategies for improvement?

Are you involved in your neighborhood organization?

What would make you more involved?

What is it you are involved in?

Have you participated in any activities in your neighborhood? Which ones?*

Have you participated in any activities presented by District 7? How was it?

Are you interested in working with District 7? Why or why not?

How would you like to participate?

What would encourage you?

What would stand in your way?

What do staff at District 7 need to know about _____ culture for _____ to feel
comfortable participating in neighborhood planning?*

What are some ways language barriers can be overcome?

What do _____ stakeholders need to know to work with their neighborhood
organizations?

Where is District 7 serving the neighborhood and where is it not?

What kind of impact does becoming more culturally competent have on community?

Where do we have to start to get from here to there?

Are there spaces in Frogtown where community building/relationship
building/cross-cultural interaction is going on that you think District 7 should know
about?

*Sequence adopted from Dorothy Mayer

Are there community leaders doing this work whom District 7 should contact?

What can neighborhood organizations do to support community building already happening in communities of color?

What are five key ways to improve cross-cultural relationships in District 7?

APPENDIX L

Works Consulted and Additional Resources

Browning, Rufus P., Dale Rogers Marshall, and David H. Tabb. Racial Politics in American Cities. New York: Longman, 1990.

Community Builder's Tool Kit: Fifteen Tools for Creating Healthy, Productive Interracial/Multicultural Communities. Institute for Democratic Renewal and Project Change Anti-Racism Initiative.

Intended for individuals and groups engaged in community-building, especially for those who have not yet seriously dealt with racism in their daily work. Explores leadership, governance, tackling racism, multicultural identities, and bridging language barriers in extremely accessible format.

Community Matters v6 n3 Summer 1999.

Community: Taking a Closer Look. Hope Community Listening Report, 2001.

Delgado, Gary. Beyond the Politics of Place: New Directions in Community Organizing. Berkeley: Chardon Press, 1997.

Faulkner, Audrey, Maria Roberts-DeGennaro, and Marie Weil, Eds.. Diversity and Development in Community Practice. New York: Haworth Press, Inc., 1994.

Gutierrez, Lorraine, Ann Rosegrant Alvarez, Howard Nemon, and Edith A. Lewis. "Multicultural Community Organizing: A Strategy for Change." Social Work v41 n5 Sept. 1996: 501-508.

Discusses multicultural community organizing and cultural competence in the context of social justice. Useful examination of the importance of understanding one's own culture and social location. Honest, reality-based.

Harrison, Lyn, Paul Hoggett, and Syd Jeffers. "Race, Ethnicity and Community Development." Community Development Journal v30 n2 April 1995: 144-157.

Horton, John. The Politics of Diversity. Philadelphia: Temple University Press, 1995.

Kretzmann, John P. and John L. McKnight. Building Communities from the Inside Out: A Path Toward Finding and Mobilizing a Community's Assets. Chicago: Institute for Policy Research, Northwestern University, 1993.

Examines "asset-based community development" based on the assets of individuals, citizens' associations, and local institutions. Offers successful approaches to mapping and developing assets. Outlines simple neighborhood planning process inclusive of all representatives of community's asset base. Considers assets in context of economic redevelopment. Extremely accessible, "neighborhood-friendly," intended for use by local community leaders and partners in business, government, and philanthropy.

Lynch, Eleanor W. and Marci J. Hanson. Developing Cross-Cultural Competence. Baltimore: Paul H. Brookes Publishing Co., 1998.

Includes cultural-specific information, including cultural sayings and accessible charts contrasting beliefs values and practices of one group with those of other cultures.

Mattessich, Paul and Barbara Monsey. Community Building: What Makes It Work. St. Paul: Amherst H. Wilder Foundation, 1997.

Poupart, John, Cecilia Martinez, John Red Horse, and Dawn Scharnberg. To Build a Bridge: An Introduction to Working With American Indian Communities. St. Paul: American Indian Policy Center, 2000.

Rivera, Felix G. and John Erlich. Community Organizing in a Diverse Society. Boston: Allyn and Bacon, 1998.

Collection of chapters written by fifteen social workers of color. Each provides historical overview of historical and current community issues and organizing. Discusses approaches for working with Native American, Chicano, African American, Puerto Rican, Chinese-American, Japanese-American, Southeast Asian, women, and immigrant communities.

Saphiere, Dianne Hofner. "Online Cross-Cultural Collaboration." Training and Development v54 i10 Oct. 2000: 71.

Stone, Rebecca and Benjamin Butler. Exploring Power and Race. Chicago: Chapin Hall Center for Children, 2000.

Explores role of power and race in the planning, practice, and evaluation of comprehensive community-building initiatives. Considers "insider-outsider" tension. Based on interviews and focus groups with community residents, technical assistance providers, and staff, funders, and researchers of community-building initiatives.

Websites

Center for Community Change

www.communitychange.org

Center for Neighborhoods

www.center4neighborhoods.org

Loka Institute

www.loka.org

National Community Building Network

www.ncbn.org